

# A Hedgerow of Busshes, Brambles,

and Briers: or, A Fielde full of  
*Tares, Thistles and Tines:*

Of the vanities and vaine delights of this  
Worlde, leading the way to eternall  
damnation: with seuerall Exhor-  
tations or oauiaes for the care-  
lesse to shun and beware  
the same.

Now newly compiled by I. D.

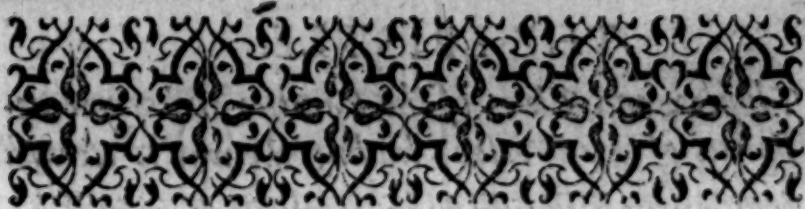
*The workes of the flesh are manifest, which are adulterie,  
fornication, uncleannes, wantonnes, Idolatrie, witchcraft,  
hatred, debate, emulations, wrath, contentions, seditions,  
heresies, enuie, murthers, drunkennes, gluttonie, and such  
like: whereof I tell you before, as I also haue tolde you  
before, that they which do such thinges, shall not inhe-  
rite the kingdome of God. Gall. 5.*

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Browne, and are to be solde at his shop in Fleete-  
streete at the signe of the Shugerloafe.

1598.

Alfred, Bismarck





## To the gentle and friendly Reader.

**H**ere are in forraine countries (gentle Reader) certayne men called by the name of Quack-saluers, who vse in Fayres, Markettes, and open places, to shew foorth in desiphered cul-lors many infirmities, griefes, and diseases, which doe afflict and reigne in mans body: and withall they lay open in viwe of the people diuers waters, powders, and drugges of diuers sortes, as remedies for the same: And also there they doe tell and expound vnto the beholders, aswell the nature and qualities of the same diseases, as the vertue, force, and efficacie, of the same Drugges, to the intent the hearers and beholders may take knowledge, and receiue benefite thereby. The which ensample (gentle Reader) being (in my simple opinion) very good and christianlike, I haue immitated, by laying open before our eyes in this small Booke folowing, (according to my small skill and knowledge) the Vanities and wayne delightes of this Worlde, and haue named it (as me thinkes most fit) A Hedgerowe of Bushes, Brambles, and Briers: or a Fielde full of Tares, Thistles,

A 2

## THE EPISTLE.

Thistles, and Tine; of the Vanities and wayne delights of this Worlde, leading the way to eternall damnation, with severall exhortations or cauiats for the careles to shunne and beware the same: That as I haue reduced another Booke into a smaller volume, called Paterickes Places, a Treatise concerning the doctrine of Fayth, and the doctrine of the Law which is the onely marke to shoote at, and the onely meanes to obtaine saluation: So by reading and understanding of both, we might thereby learne to choose the right and good way, and to shunne and flie the wrong and busshie bad way: as for a familiar example. If two men were set in a playne to runne a race for a great prize, and it were decreed that he which came first to the ende of the race, should haue the prize for his rewarde: The one steppeth aside out of the way amongst Busshes and Briers, seeking after Butterflies, whereby he looseth the prize; the beholders would not onely thinke him a wayne man, but would also deride and laugh him to scorne for his vanitie & foolishnes: Euen so (gentle Reader) wee hauing two wayes layde before our eyes, one leading to damnation, and the other to saluation; it were a great follie, or rather madnesse, for vs to leaue the right way, and to take the wrong: Therefore it behooueth vs to be warie and carefull, that we chonse the right way; for it is described vnto vs by our Sauour Christ, to be verie narrow & straight, and few there be that finde it. And let vs examine our selues, that yf we be intangled in any Brier of this Hedgerow, we strine to get out in time, least being caught by one Brier, and carelesse

Math. 7.



## THE EPISTLE.

*to get loose, an other also layeth holdes; and so by degrees we be fastened and overwhelmed in the Hedge, as when we would get loose we can not, and the night* *Math. 25.*  
*come vpon vs at vnwares, whereby we be taken*  
*tardie, as the foolish Virgins, and our aduersarie* *Reue. 12.*  
*or accuser, bring vs before the Iudge, placing vs*  
*amongst those careles liuers, after the lusses of the*  
*flesh, and workers of iniquitie, on the left hand;* *Luk. 13.*  
*and the Iudge pronounce that heauie sentence,*  
*Depart from me ye cursed, into euerlasting fire,* *Math. 25.*  
*prepared for the Deuill and his Angels: But rather*  
*let vs thinke vpon, or take example by the seely Sheepe,*  
*feeding by the Hedge, or in the Fieldes; so soone as he*  
*findeth him selfe caught by the Brier, he forthwith*  
*turneth and windeth himselfe about to get loose a-*  
*gain, and deferreth not the time, but will so struggle*  
*and strue, that in the ende he will get loose, albeit he*  
*leauē some of his Wooll behinde him. And Sainct*  
*Paul teacheth vs to cast off the olde man, which is* *Ephes. 4.*  
*corrupt through the decciueable lustes: and put*  
*on the new man, which after God is created in* *Ephes. 5.*  
*righteousnesse and true holinesse: And willet him*  
*that hath stollen, to steale no more, hauing no fel-* *Tit. 2.*  
*lowship with the workes of darknesse: but deny*  
*vngodlines and worldly lustes: And that we should*  
*liue soberly and righteously and godly in this pre-*  
*sent worlde, walking in the spirit, and doing and* *Gal. 5.*  
*performing the fruites of the spirit: which is loue,*  
*ioy, peace, long suffering, gentlenes, goodnes,*  
*fayth, meekenes, temperancie, agaynst such there*  
*is no law: for they that are Christes, haue cruci-*



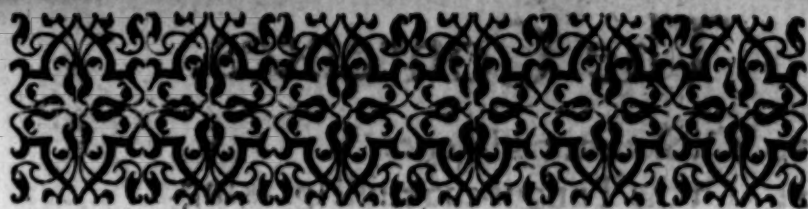
## THE EPISTLE,

*Math. 25.  
1. Iohn. 2.*

fied the flesh, with the affections and the lustes. If we liue in the spirit, let vs also walke in the spirit; that we may be set amongst the number of those on the right hand, and the Iudge will say vnto vs, Come ye blessed of my father, inherite the kingdome prepared for you from the foundation of the worlde: For those that walke in the spirit, loue God, and are good and righteous, and doe those thinges that please him: therefore such must not doubt, but that God will also giue them the crowne of righteousness: To which we pray him, he will graunt vs. Amen.

Your welwiller in the Lord,  
and most vnworthy. I. D.





# The Contentes of this Booke.

- 1 Of the Worlde, and the Prince thereof, our  
accuser, aduersarie, and enemie.
- 2 Of Sinne and Sinners.
- 3 Of Images and Idolles.
- 4 Of Antichrist and false Christes.
- 5 Of false Prophettes, false Doctrine, and Teachers.
- 6 Of worldly Wisedome.
- 7 Of Riches and Rich-men.
- 8 Of Pride and Proude-men.
- 9 Of Whoredome and Whoremongers.
- 10 Of Drunkardes and Gluttons.
- 11 Of Couetousnesse.
- 12 Of Vsurie and Vsurers.
- 13 Of false Weightes and Measures.
- 14 Of Swearing.
- 15 Of Lying.
- 16 Of Backbiters and Talebearers.
- 17 Of Scorning and mocking.
- 18 Of Anger and Wrath.
- 19 Of Enuie, Hatred, and Strife.

# The Contentes.

- 20 Of Slouth and Idlenes.
- 21 Of the Tongue and euyl speaking.
- 22 Of feigned Friendes and friendship.
- 23 Of Witches and Sorcerers.
- 24 Of Fooles.
- 25 Of Wicked and euyl Men.
- 26 Of hard, stonie, and stubborne Hartes.
- 27 Of the workes of Darknesse, and workes of the Flesh.
- 28 A godly Prayer and confession of our sinnes vnto God.

*The ende of the Table.*

- 29 Of the endes of the world.
- 30 Of the endes of the world.
- 31 Of the endes of the world.
- 32 Of the endes of the world.
- 33 Of the endes of the world.
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- 50 Of the endes of the world.





OF THE WORLDE,  
AND THE PRINCE THERE-  
OF, OVR ACCVSER, AD-  
VERSARIE, AND ENEMIE.

**B**E sober, and watch: for your ad- *1. Pet. 5. 8.*  
uersarie the Deuill as a roaring Li-  
on walketh about, seeking whom  
he may deuoure.

**W**e wrestle not agaynst flesh *Ephes. 6. 12.*  
and blood, but agaynst principal-  
ties, agaynst powers, and agaynst the worldly go-  
uernours, the princes of the darknes of this world,  
agaynst spirituall wickednesses, which are in the  
high places.

In time past ye walked, according to the course *Ephes. 2. 2, 3.*  
of this worlde, and after the Prince that ruleth in  
the ayre: euen the spirit that now worketh in the  
children of disobedience:

Among whom wee also had our conuersation  
in time past, in the lust of our flesh, in fulfilling the  
will of the flesh, and of the minde: and were by na-  
ture, the children of wrath, as well as others.

In whom the God of this worlde hath blinded *2. Cor. 4. 4.*  
the mindes (that is) of the Infidels, that the light of  
the glorious Gospel of Christ, which is the image of  
God, should not shine vpon them.

B

Now

*Of the Worlde, and the Prince therof.*

- Iohn. 12, 31.* Now is the iudgement of this worlde : Now shall the Prince of this worlde be cast out.
- Collo. 2, 15.* And hath spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same Crosse.
- Luk. 22, 31.* And the Lord sayd, *Symon, Symon*, Beholde, Satan hath desired to winow you, as wheate.
- Reue. 12, 10.* I heard a loude voyce, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ : For the accuser of his brethren is cast downe, which accused them before our God day and nyght.
- 1. Iohn. 2, 16.* All that is in the worlde (as the lustes of the flesh, the lustes of the eyes, and the pride of lyfe) is not of the Father, but is of the worlde.
- Eccle. 1, 1.* Vanitie of vanities, sayth the *Preacher* : Vanitie of vanities, all is vanitie.

EXHORTATION.

- 1. Iohn. 2, 15, 17.* **L**oue not the worlde, neither the thinges that are in the worlde. If any man loue the worlde, the loue of the Father is not in him.
- The worlde passeth away, and the lustes thereof : but he that fulfilleth the will of God, abideth for euer.*
- 1. Corin. 7, 31* And they that vse this worlde, as though they vsed it not : for the fashion of this worlde goeth away.
- 1. Iam. 4, 4.* Tee adulterers, and adulteresses, know ye not that the amitie of the worlde, is the enimitie of God? Whosoever therefore wilbe a friende of the worlde, maketh him selfe the enemy of God.

If



*Of the Worlde, and the prince thereof.*

*If ye were of the worlde, the worlde would loue his owne: Iohn. 15, 19.*

*But because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.*

*They are not of the worlde, as I am not of the worlde. Iohn. 17, 16.*

*I pray not for the worlde, but for them which thou hast giuen mee: for they are thine. Iohn. 17, 9.*

*And fashion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may proue what is the good will of God, and acceptable, and perfect. Rom. 12, 2.*

OF SINNE AND SINNERS.

**B**Y one man Sinne entred into the worlde, and death by Sinne, and so death went ouer all men, forasmuch as all men haue sinned: For vnto the time of the Law was Sinne in the worde; but Sinne is not imputed while there is no Law. *Rom. 5, 12, 13.*

By the workes of the Law shall no flesh be iustified in his sight: For by the Law commeth the knowledge of Sinne. *Rom. 3, 20.*

What shall we say then? Is the Law Sinne? God forbid. Nay, I knew not Sinne, but by the Law: for I had not knowen lust, except the Law had sayd, Thou shalt not lust. *Rom. 7, 7, 12, 13.*

Wherefore the Law is holy, and the Commandement is holy, and iust, and good.

Was then that which is good, made death in me? God forbid: But sinne, that it might appeare sinne, wrought death in me by that which is good, that



*Of Sinne and Sinners.*

sinne might be out of measure finfull by the commandement.

*Rom. 5, 23.* But I see an other law in my members, rebelling against the law of my minde, and leading me captive vnto the law of sinne, which is in my members.

*1. Iohn. 3, 8.* He that committeth sinne is of the Deuill: for the Deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the Deuill.

*Iohn. 8, 34.* Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

*Wisd. 10, 13.* Because of the foolish deuices of their wickednes wherewith they were deceaued, and worshypped Serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

*Rom. 6, 20.* When ye were the seruantes of sinne, ye were freed from righteousness.

*2. Pet. 2, 19.* If they sinne agaynst thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them to the enemies, so that they carry them away prisoners vnto the land of the enemies, eyther farre or neare.

*Eccle. 25, 26.* Of the woman came the beginning of sinne, and through her we die all.

*Gen. 3, 6.* Woe be to them that sinne, and keepe not my commandementes, sayth the Lord.

*2. Esd. 15, 24.* The sinner dispiseth his neighbour: but he that hath mercie on the poore, is blessed.

*Pro. 14, 21.*

Who

## *Of Sinne and Sinners.*

Who can say, I haue made mine hatt cleane, I *Pro. 20, 9.*  
am cleane from sinne?

Surely there is no man iust in the earth, that doth *Eccle. 7, 22.*  
good, and sinneth not.

The way of sinners is made playne with stones: *Eccle. 21, 10.*  
but at the ende thereof is hell, darknes, and paynes.

If we say that we haue no sinne, we deceaue our *1. Ioh. 1, 8, 10*  
selues, and trueth is not in vs.

If we say we haue not sinned, we make him a  
liar, and his worde is not in vs.

But the Scripture hath concluded all vnder sinne, *Galla. 3, 22.*  
that the Promise by the Fayth of Iesus Christ,  
should be geuen to them that beleecue.

## EXHORTATION.

**H**E sayd vnto them, The whole neede not a Phisition, *Math. 9, 12,*  
but they that are sicke. *13.*

But goe ye and learne what this is, I will haue mercie,  
and not Sacrifice: For I am not come to call the  
righteous, but the sinners to repentance.

The Lord is slow to anger, and of great mercie, and for- *Nom. 14, 18*  
giuing iniquitie, and sinne: but not making the wic- *Psal. 103, 3.*  
ked innocent, and visiting the wickednes of the fa-  
thers vpon the children, in the thirde and fourth  
generacion.

Say vnto them, As I liue, saith the Lord, I desire not *Ezec. 33, 11.*  
the death of the wicked, but that the wicked turne  
from his way, and liue: Turne you, turne you from  
your euyl wayes, for why will ye die, O ye house of  
Israel.

Of Sinne and Sinners.

*Psal.* 32, 1. Blessed is he whose wickednes is forgiven, and whose sinne is couered.

*1.Tim.* 1, 15. This is a true saying, and by all meanes worthy to be receaued, That Christ Iesus came into the worlde to saue sinners, of whom I am chiefe.

*Mat.* 2, 17. He sayd vnto them, the whole haue no neede of the Phisition, but the sicke. I came not to call the righteous, but the sinners to repentance.

*Exod.* 34, 7. Reseruing mercie for thousandes, forgiuing iniquitie, and transgression, and sinne, and not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, and vpon the childrens children vnto the thirde and fourth generation.

*1.Pet.* 4, 1. Forasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, (which is) that he which hath suffered in the flesh, hath ceased from sinne.

*1.Cor* 6, 11. And such were some of you : but ye are washed, but ye

*Eph.* 2, 12, 13 are sanctified, but ye are iustified in the name of the

*Titus.* 3, 3. Lord Iesus, and by the spirit of our God.

*1.Pet.* 1, 15, 16. As he which hath called you is holy, so be ye holy in all maner of conuersation.

Because it is written, Be ye holy, for I am holy.

*Act.* 3, 19. Amende your lyues therefore and turne, that your Sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

*Rō.* 6, 22, 23. But now being freed from Sinne, and made seruantes vnto God, ye haue your fruite in holynes, and the ende euerlasting life.

For the wages of Sinne is death : but the gyft of God is eternall lyfe, through Iesus Christ our Lord.

If



*Of Images and Idols.*

*If we acknowledge our sinnes, he is faythfull and iust 1.Iohn.1,9.  
to forgiue vs our Sinnes, and to clense vs from all  
vnrightheousnesse.*

*Speake vnto all the congregation of the children of Is- Leuit.19,2.  
rael, and say vnto them, Ye shalbe holy, for I the & 20,7.  
Lord your God am holy. Luk.1,75.*

*Dent.10,17*

*Rom.2,11.*

*Galla.2,6.*

OF IMAGES AND IDOLS.

**Y**E shall see in Babylon Gods of Siluer, and *Bar.6,3,13,  
Gods of Wood, borne vpon mens shoulders, 14,18,21,22  
to cause the people to feare.*

One holdeth a Scepter, as though he were a cer-  
taine Iudge of the Countrey, yet can he not slay  
such as offende him.

Another hath a Dagger or an Axe in his right  
hand, yet he is not able to defende him selfe from  
battayle, nor from thecues: So then it is euident that  
they be no Gods.

They lyght vp Candles before them, yea more  
then for them selues, whereof they can not see one:  
for they are but as one of the postes of the Temple.

The Owles, Swallowes, and Birdes, flye vpon  
their bodyes, and vpon their heades; yea, and the  
Cattes also.

By this ye may be sure, that they are not Gods:  
Therefore feare them not.

All they that make an Image are vanitie, and their *Esa.44,9.*  
delectable thinges shall nothing profite: and they  
are their owne witnesses, that they see not nor  
know: therefore they shall be confounded.

*Of Images and Idols.*

*Esa. 46, 7.*

They beare it vpon the shoulders : they cary him and set him in his place : so doth he stande, and can not remooue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

*Psal. 115, 4, 5, 6, 7, 8.*

Their Idols are siluer and golde : euen the worke of mens handes.

They haue a mouth and speake not : they haue eyes and see not.

They haue eares and heare not : they haue noses and smell not.

They haue handes and touch not : they haue feete and walke not : neither make they any sounde with their throate.

They that make them are like vnto them : so are all that trust in them.

*Psal. 116, 4.*

The sorowes of them, that offer to an other God, shalbe multiplyed : their offerings of blood will I not offer, neither make mention of their names with my lippes.

*Ier. 10, 5.*

The Idoles stand vp as the palme tree, but speake not : they are borne, because they can not goe : feare them not, for they cannot do euyll, neither can they do good.

*Wisd. 13, 10.*

Miserable are they, and among the dead is there hope, that call them Gods, which are the workes of mens handes, golde and siluer, and the thing that is inuented by art, and the similitude of beastes, or any vayne stone that hath been made by the hande of antiquitie.

*Leu. 26, 1.*

Ye shall make you none Idols nor grauen Images,

*Of Images and Idols.*

ges, neither reare you vp any Pillar, neither shall ye set any Image of Stone in your land, to bowe downe to it: for I am the Lord your God.

Ye shall take heede to all thinges that I haue said vnto you, and ye shall make no mention of the name of other Gods, neither shall it be heard out of thy mouth. *Exod. 23, 13.*

Neither company with these nations: that is, with them which are left with you, neither make mention of the name of their Gods, nor cause to sweare by them, neither serue them, nor bow vnto them. *Iosh. 23, 7.*

The residue thereof he maketh a God, euen his Idoll; he boweth vnto it, and worshypeth & prayeth vnto it, and sayth, Deliuer me, for thou art my God. *Esa. 44, 17.*

For mine owne sake, for mine owne sake, will I doe it: For how should my name be polluted? Surely I will not giue my glory to another. *Esa. 48, 11, 12, 13.*

Hear me O Iacob, and Israel my called: I am, I am, the first, and I am, the last.

Surely mine hand hath layde the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, they stand vp together.

Cursed be the man that shall make any carued or molten Image, which is an abomination to the Lord, the worke of the handes of the Crafftzman, and putteth it in a secret place: And all the people shall answere and say, So be it. *Deut. 27, 15.*



EXHORTATION.

2. Cor. 6, 14, 15. **B**E not unequally yoked with the Infidels: For what fellowship hath righteousness with unrighteousnes? and what communion hath light with darknes? And what concorde hath Christ with Belial? or what part hath the beleener with the Infidell?
1. Iohn. 5, 21. Babes, keepe your selues from Idols. Amen.
1. Cor. 8, 4, 5, 6. Concerning therefore meate sacrificed vnto Idols, we know that an Idoll is nothing in the worlde, and that there is none other God but one.
- For though there be that are called Gods, whether in heauen or in earth (as there be many Gods, and many Lordes)
- Yet vnto vs there is but one God, which is the Father, of whom are all thinges, and we in him: and one Lord Iesus Christ, by whom are all thinges, and we by him.
1. Cor. 10, 14. Wherefore my brethren, flee from Idolatrie.
- Iohn. 13, 13. Ye call mee Maister, and Lord, and ye say well: for so am I.
1. Iohn. 4, 12. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.
- Iohn. 1, 18. No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.
1. Cor. 12, 2. I declare vnto you, that no man speaking by the spirit of God, calleth Iesus execrable: Also, no man can say that Iesus is the Lorde, but by the holy Ghost.

The

## Of Images and Idols.

The houre commeth, & now is, when the true worship- Iohn. 4, 23,  
pers shall worship the Father in spirit and trueth: 24.  
for the Father requireth euen such to worship him.

God is a spirit, and they that worship him, must wor-  
ship him in spirit and trueth.

And that euery tongue should confesse, that Iesus Christ Phil. 2, 11.  
is the Lord, vnto the glory of God the Father.

These shall fight with the Lambe, and the Lambe shall Reue. 17, 14.  
ouercome them: for he is Lord of Lordes, and King  
of Kinges: and they that are on his side, called, and  
chosen, and saythfull.

And he hath vpon his garment, and vpon his thigh, Reue. 19, 16.  
a name written, The King of Kinges, and Lord of  
Lordes.

I thanke him, which hath made mee strong, that is, 1. Tim. 1, 12  
Christ Iesus our Lord: for he counted me saythfull,  
and put me in his seruice.

Who onely hath immortalitie, and dwelleth in the 1. Tim. 6, 16  
light that none can attayne vnto, whom neuer man  
saw, neither can see: vnto whom be honour and  
power euerlasting, Amen.

## OF ANTICHRIST

and false Christes.

**W**HO is a lyar, but he that denieth that Ie- 1. Iohn. 2, 22.  
sus is Christ: the same is the Antichrist  
that denieth the Father and the Sonne.

And euery spirit which confesseth not that 1. Iohn. 4, 3.  
Iesus Christ is come in the flesh, is not of God, but  
is the spirit of Antichrist: of whom ye haue  
heard,

*Of Antichrist and false Christes.*

heard, how that he should come, and now already he is in the world.

*1. Iohn. 4. 5.* They are of the world, therefore speake they of the world, and the world heareth them.

*2. Iohn. 7.* Many deceyuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceyuers, and an Antichrist.

*Math. 24. 5.* Many shall come in my name, saying, I am Christ, and shall deceiue many.

*2. Thes. 2. 9.* Euen him whose coming is by the working of Satan, with all power, and signes, and lying wonders.

*Mat. 24. 24.* There shall arise false Christes, and false Prophetes, and shall shew great signes and wonders; so that if it were possible, they should deceiue the very elect.

*1. Iohn. 2. 18, 19.* Babes, it is the last time, and as ye haue heard that Antichrist shall come, enen now are there many Antichristes: whereby we know, that it is the last time.

They went out from vs, but they were not of vs: For yf they had been of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

**EXHORTATION.**

*Mat. 24. 23.* **[I**f any shall say vnto you, *Loe, here is Christ, or there,*

*Mar. 13. 21.* *beleene it not.*

*Mat. 24. 25.* Beholde, I haue tolde you before.

*Where-*



*Of Antichristes and false Christes.*

Wherefore if they shall say vnto you, Beholde, he is in *Mat. 24, 26.*  
the desert, goe not soorth: beholde, he is in the se-  
cret places, beleue it not.

Then they shall say to you: Beholde heere, or beholde *Luk 17, 23.*  
there: But go not thither, neither folow them.

Take heede that ye be not deceiued, for many will *Luk 21, 8.*  
come in my name saying, I am Christ, and the time  
draweth neare: folow ye not them therefore.

And Iesus answered and sayd vnto them, Take heede *Math. 24, 4.*  
that no man deceiue you. *Mark 13, 5.*

Let no man deceiue you with vayne wordes: For such *Ephes. 5, 6.*  
thinges commeth the wrath of God vpon the chil-  
dren of disobedience.

Let no man deceiue you by any meanes, for that day *2. Thes. 2, 3.*  
shall not come, except there come a departing first,  
and that that man of Sinne be disclosed, euen the  
sonne of perdition.

**OF FALSE PROPHETS,**

*false Doctrine and Teachers.*

**S**onne of man, prophetic against the Prophets *Eze. 13, 2, 3.*  
of Israel that prophetic, and say thou vnto  
them that prophetic out of their owne hartes,  
Heare the worde of the Lord.

Thus sayth the Lord God, Woe vnto the foo-  
lysh Prophets that folow their owne spirite, and  
haue seene nothing.

And if the Prophet be deceiued when he hath *Eze. 14, 9.*  
spoken a thing, I the Lord haue deceiued that Pro-  
phet, and I will stretch out mine hand vpon him,

*Of false Prophetes, false*

and will destroy him from the middes of my people Israel.

*Eze. 22, 25.*

There is a conspiracie of her Prophetes in the middes thereof like a roaring Lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious thinges: they haue made her many widowes in the mids thereof.

*Jer. 23, 9, 11,*

*21.*

Mine hart breaketh within me because of the Prophetes, all my bones shake: I am like a drunken man, and like a man whom wine hath ouercome, for the presence of the Lord, & for his holy words.

For both the Prophet and the Priest doe wickedly: and their wickednesse haue I founde in mine House, sayth the Lord.

I haue not sent these Prophetes, sayth the Lord: yet they runne: I haue not spoken to them, and yet they prophesied.

*Jer. 14, 14.*

The Prophetes prophesie lyes in my name: I haue not sent them, neither did I commande them, neither spake I vnto them: But they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulnesse of their owne hart.

*Jer. 27, 15.*

*and. 29, 9.*

I haue not sent them, sayth the Lord, yet they prophesie a lye in my name, that I might cast you out, and that ye might perish, both you, and the Prophetes that prophesie vnto you.

*1. Tim. 2, 1.*

This know also, that in the last dayes, shall come perilous times.

*2. Pet. 2, 1.*

There were false Prophetes also among the people, euen as there shalbe false Teachers among you: which priuily shall bring in damnable heresies,

*doctrine and Teachers.*

fies, euen denying the Lord, that hath bought them, and bring vpon themselues swift damnation.

And many shall folow their damnable wayes, *2.Pet.2,2.*  
by whom the way of trueth shalbe euyl spoken of.

There are certayne men crept in, which were *Iude.4,18.*  
before of olde ordeyned to this condemnation:  
vngodly men they are, which turne the grace of  
our God into wantonnesse, and denie God the  
onely Lord, and our Lord Iesus Christ.

This first vnderstande, that there shall come in *2.Pet.3,3.*  
the last dayes mockers, which will walke after  
their lustes.

The Prophet that shall presume to speake a *Deut.18,20,*  
worde in my name, which I haue not commaun- *22.*  
ded him to speake, or that speaketh in the name of  
other Gods, euen the same Prophet shall die.

When a Prophet speaketh in the name of the  
Lord, yf the thing folow not, nor come to passe,  
that is, the thing which the Lord hath not spoken,  
but the Prophet hath spoken it presumptuously:  
thou shalt not therefore be afrayde of him.

The Priestes sayd not, VWhere is the Lorde? *Ier.2,8.*  
And they that should minister the Law, knew me  
not: The Pastours also offended against me, and  
the Prophetes prophesied in Baal, and went after  
things that did not profir.

I know this, that after my departing shall gree- *Act.20,29.*  
uous Wolues enter in among you, not sparing  
the flocke.



*Of false Prophetes, false doctrine and Teachers.*

*1.Timo. 4, 1.* Now the spirite speaketh evidently, that in the later times some shall depart from the Fayth, and shall geue heede vnto Spirites of errour, and doctrines of Deuils.

*Galla. 1, 6, 7.* I marueile that ye are so soone remoued away vnto another Gospel, from him that had called you in the grace of Christ,

Which is not another Gospel, saue that there be some which trouble you, and intende to peruert the Gospel of Christ.

*2. Cor. 11, 13, 14.* For such false Apostles are deceitfull workers, and transforme them selues into the Apostles of Christ.

And no marueile: for Satan him selfe is transformed into an Angel of light.

EXHORTATION.

*Rom. 16, 17.* **N**ow I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them.

*1. Cor. 3, 10, 11.* According to the grace of God giuen to mee, as a skilfull maister builder, I haue layde the foundation, and another buyldeth thereon: But let euery man take heede how he buyldeth vpon it.

For other foundation can no man lay, then that which is layde; which is Iesus Christ.

*2. Iohn. 10.* If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede.

But

Of false Prophets, false doctrine and Teachers.

But though that we, or an Angel from heauen, preach Galla. 1. 8.  
vnto you otherwise, then that ye haue receiued, let  
him be accursed.

That we henceforth be no more children, waivering Ephe. 4. 14.  
and carryed about with euery winde of doctrine, by  
the deceit of men, and with craftines, whereby they  
lay in wayte to deceiue.

Beware of Dogges, beware of euill workers, beware of Phil. 3. 2.  
the concision.

Let no man at his pleasure beare rule ouer you by hum- Collo. 2. 18.  
blesnes of minde, and worshyping of Angels, ad-  
uancing himselfe in those thinges which he neuer  
be saw, rashly puffed up with his fleshy minde.

Beware of false Prophets, which come to you in Sheepes Math. 7. 15.  
clothing, but inwardly they are rauening Wolves.

Be not carryed about with diuers & strange doctrines: Heb. 14. 9.  
for it is a good thing that the hart be stablished  
with graces, and not with meates, which haue not  
profited them that haue been occupied therein.

OF WORLDLY WISDOME.

**B**EHOLDE, I will againe doe a maruylous Esa. 26. 14.  
worke in this people, euen a maruylous  
worke, and a wonder: for the wisdom of  
their wise men shall perish, and the vnderstanding  
of their prudent men shall be hid.

The knowledge of wickednes is not wisdom, Eccle. 1. 9. 22  
neither is there prudence: whereas the counsaile  
of sinners is: but it is euen execrable malice, and  
the foole is voyde of wisdom.

D

Wise.

*Of worldly Wisedome.*

*Wisd. 1, 4.*

Wisdom can not enter into a wicked hart,  
nor dwell in the body that is subiect vnto sinne.

*Eccle. 1, 13,*

*14, 16, 17, 18*

I haue geuen mine hart to search and finde out  
Wisdom, by all thinges that are done vnder the  
heauen: (this sore trauell hath God geuen to the  
sonnes of men, to humble them thereby.)

I haue considered all the workes that are done  
vnder the Sunne, and beholde all is vanitie and vex-  
ation of the spirit.

I thought in mine hart, and layd, Beholde I  
am become great, and excell in wisdom all  
them that haue been before mee in Ierusalem:  
and myne hart hath seene much wisdom and  
knowledge.

And I gaue mine hart to know wisdom and  
knowledge, madnes and foolishnes: I knew also  
that this is a vexation of the spirit.

For in the multitude of wisdom is much  
griefe: and he that encreaseth knowledge, encrea-  
seth sorow.

*Eccle. 38, 25.*

How can he get wisdom that holdeth the  
plough, and he that hath pleasure in the goad, and  
in driuing Oxen, and is occupied in their labours,  
and talketh but of the breede of Bullockes?

*1 Cor. 1, 26.*

Brethren, you see your calling, how that not  
many wyse men after the flesh, nor many mightie,  
nor many noble are called.

*Rom. 8, 7.*

The wisdom of the flesh, is enimie agaynst  
God: for it is not subiect to the law of God, ney-  
ther in deede can be.

*Rom. 1, 22.*

When they professed them selues to be wyse,  
they



## *Of worldly Wisedome.*

they became fooles.

This wisedome descendeth not from aboue: but *Iam. 3, 15.*  
is earthly, sensuall, and diuelysh.

For it is written, I will destroy the wisedome of *1. Cor. 1, 19,*  
the wyse; and I will cast away the vnderstanding *20.*  
of the prudent.

Where is the wyse? Where is the Scribe?  
Where is the disputer of this worlde? hath not  
God made the wisedome of this world foolishnes?

## EXHORTATION.

**H**E taketh the Wise in their craftines, and the coun- *Iob. 5, 13.*  
sayle of the wicked is made foolishh.

He onely that applyeth his minde to the law of the *Eccle. 39, 1, 9.*  
most high, and is occupied in the meditation there-  
of, seeketh out the wisedome of all the ancient, and  
exerciseth him selfe in the prophecies.

Many shall commend his vnderstanding, and his  
memorie shall neuer be put out, nor depart away:  
But his name shall continue from generation to ge-  
neration.

He that hath small vnderstanding, and feareth God, *Eccle. 19, 23*  
is better then one that hath much wisedome, and  
transgresseth the Law of the most high.

The wisedome of a Learned man commeth by vsing *Eccle. 38, 24.*  
well his vacant time: and he that ceaseth from his  
owne matters and labour, may come by wisedome.

The preaching of the Crosse is to them that peryshe *1. Cor. 1, 18.*  
foolishnesse: But vnto vs, which are saved, it is the  
power of God.

Of worldly Wisedome.

1. Cor. 1, 21, 27, 28. For seeing the worlde by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching, to saue them that beleene.

But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the mighty things. And vile thinges of the worlde, and thinges that are despised, hath God chosen, and thinges which are not, to bring to nought thinges that are.

1. Cor. 2, 6, 7, 8. And we speake wisedome among them that are perfect: not the wisedome of this worlde, neither of the princes of this worlde, which come to nought.

But we speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the worlde, vnto our glory.

Which none of the princes of this world hath knowen: For had they knowen it, they would not haue crucified the Lord of glory.

1. Cor. 3, 18, 19. Let no man deceiue himselfe: If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

For the wisedome of this worlde, is foolishnesse with God: For it is written, He catcheth the wise in their owne craftinesse.

Iam. 3, 17. The wisedome that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, and without hipocrisie.

Eccle. 12, 13. Let vs heare the ende of all: Feare God, and keepe his commandementes: for this is the whole duetie of a man.



OF RICHES AND RICH-MEN.

**W**OE be to you that are rich: for ye haue receiued your consolation. *Luk. 6, 24.*

Goe to now ye rich men: weepe and howle for your myseries that shall come vpon you. Your riches are corrupt, and your garmentes are motheaten.

Your golde and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes.

Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hostes.

Ye haue lyued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hartes, as in a day of slaughter.

Ye haue condemned and haue killed the iust, and he hath not resisted you.

Riches auayle not in the day of wrath: But righteousnesse deliuereth from death. *Pro. 11, 4.*

The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed, must intreate. If the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straight wayes be threatned. *Eccl. 13, 3.*

As the proude hate humilitie, so doe the riche



*Of Riches and Rich-men.*

abhor the poore.

*Eccle. 13, 22,* If a Rich man fall, his friendes set him vp againe:  
*23, 24.* but when the poore falleth, his friendes driue him away.

If a Rich man offende, he hath many helpers: he speaketh proude wordes, and yet men iustifie him: But yf a poore man sayle, they rebuke him, and though he speake wisely, yet can it haue no place.

When the Rich man speaketh, euery man holdeth his tongue, and looke what he sayth, they prayse it vnto the cloudes: But if the poore man speake, they say, VWhat fellow is this? And yf he doe amisse, they will destroy him.

*Eccle. 11, 18,* Some man is rich by his care and niggardshyp,  
*19.* and this is the portion of his wages,

In that he sayth, I haue gotten rest, and now will I eate continually of my goodes: yet he considereth not that the time draweth neare, that he must leaue all these thinges vnto other men, and die him selfe.

*Eccle. 31, 3.* The Rich man hath great laboure in gathering riches together, and in his rest he is filled with pleasure.

*Eccle. 4, 8.* There is one alone, which hath neither sonne nor brother, yet is there no ende of all his trauell, neither can his eye be satisfied with riches: neither doth he thinke, For whom doe I trauell, and defraude my soule of pleasure? this also is vanitie, and this is an euill trauell.

*Eccle. 5, 9, 12* He that loueth Siluer, shall not be satisfied with  
*13.* Siluer:

*Of Riches and Rich-men.*

Siluer: and he that loueth Riches, shalbe without the fruite thereof,

There is an euill sicknes that I haue scene vnder the sunne: to wit, riches referred to the owners thereof for their euill:

And those riches perish by euill trauell: and he begetteth a sonne, and in his hand is nothing.

A man to whom God hath geuen riches, and treasures, and honour, and he wanteth nothing for his soule of all that he desireth: but God geneth him not power to eate thereof, but a stranger shall eate it vp: This is vanitie, and an euill sickness.

The Rich mans riches are his strong citie, and as an high wall, in his imagination.

Riches remayne not alway, nor the crowne from generation to generation.

What profit hath the pompe of riches brought vs?

They passed away lyke a shadow, and as a Post that passeth by.

Euen so we, as soone as we be borne, we begin to draw to our ende, and haue shewed no token of vertue, but are consumed in our wickednesse.

Doubtles man walketh in a shadow, and disquieteth him selfe in vayne: he heapeth vp riches, and can not tell who shall gather them.

VWhere are the Princes of the Heathen, and such as horded vp siluer and golde, wherein men trust, and made none ende of their gatheringes?

They that coyned siluer, and were so carefull of

*Of Riches and Rich-men.*

*Baru. 3, 19.* their worke, and whose inuention had none ende,  
Are come to nought, and gone downe to hell,  
and other men are come vp in their steedes.

*Iob. 27, 8, 14*  
*19, 23.* What hope hath the hypocrite when he hath  
heaped vp riches, yf God take away his soules?

If his children be in great number, the sworde  
shall destroy them, and his posteritie shall not be  
satisfied with bread.

When the rich man sleepeth, he shall not be  
gathered to his fathers: they opened their eyes,  
and he was gone.

Euery man shall clap their handes at him, and  
hisse at him, out of their place.

*Mar. 4, 19.* The cares of this worlde, and the deceitfulnesse  
of riches, and the lustes of other thinges, enter in  
and choke the worde, and it is vnfruitfull.

*Luk. 16, 13.* No seruant can serue two Masters, for either he  
*Math. 6, 24.* shall hate the one and loue the other, or els he shall  
loue the one and despise the other: ye can not serue  
God and Riches.

*Eze. 7, 19.* They shall cast their siluer in the streetes, and  
their golde shall be cast farre off: Their siluer, and  
their golde can not deliuer them in the day of  
the wrath of the Lord: They shall not satisfie their  
soules, neither fill their bowels, for their taine is  
for their iniquitie.

*Zepha. 1, 18.* Neither their siluer nor their golde shall be able  
to deliuer them in the day of the Lordes wrath:  
But the whole lande shall be deuoured by the fire  
of his ielousie, for he shall make euena speedie rid-  
dance of all them that dwell in the land.

Iesus



*Of Riches and Rich-men.*

Iesus sayd vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen. *Mat. 19, 23. 24.*

And agayne I say vnto you, It is easier for a Cammel to goe through the eye of a needle, then for a riche man to enter into the kingdome of God.

And I will say to my soule: Soule, thou hast much goodes layde vp for many yeeres: liue at ease; eate, drinke, and take thy pastime. *Luk. 12, 19. 20, 21.*

But God sayd vnto him. O foole, this nyght will they fetch away thy soule from thee: then whose shall those thinges be which thou hast provided?

So is he that gathereth riches to him selfe, and is not rich in God.

**EXHORTATION.**

**B**lessed is the rich which is found without blemyshe, *Ecclu. 31, 8.*  
and hath not gone after golde, nor heaped in money  
and treasures.

We came naked into this worlde, and naked we must  
goe forth againe. *Iob. 1, 21.*

Trust not vnto thy riches: and say not, I haue enough  
for my selfe: for it shall not helpe in the time of ven-  
gance and indignation. *Ecclu. 5, 1, 8.*

Trust not in wicked riches, for they shall not helpe thee  
in the day of punishment and vengeance.

Beware least thou say in thine hart, My power, and  
the strength of mine owne hand, hath prepared me *Dent. 8, 17.*

E

this

## Of Pride and Proude-Men.

*this abundance.*

*Luk. 13, 13.* Take heede, and beware of couetousnesse: for though a man haue abundance, yet his lyfe standeth not in his riches.

*1.Tim. 6, 17.* Charge them that are rich in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, which geueth vs abundantly all thinges to enioy.

## OF PRIDE AND Proude-men.

*Eccle. 10, 7,*

*12, 13, 14, 19*

**P**RIDE is hatefull before God and man.

Why is earth and ashes proude, seeing that when a man dyeth he is the heire of Serpentes, beastes, and wormes.

The beginning of mans pride, is to fall away from God, and to turne away his hart from his maker.

Pride is the originall of Sinne, and he that hath it, shall powre out abomination, tyll at last he be ouerthrowen: therefore the Lord bringeth the perswasion of the wicked to dishonour, and destroyeth them.

Pride was not created in man.

*Psal. 10, 2, 4.*

The wicked with pride, doth persecute the poore: Let them be taken in the craftes that they hane imagined.

The wicked is so proude, that he seeketh not for God: he thinketh alwayes, There is no God.

The

*Of Pride and Proud-men.*

The proude haue layde a snare for me, and spread a net with cordes in my path-way, and set grinnnes for me. *Psal. 140, 5.*

The Lord cut off all flattering lypes: and the torgue that speaketh proude thinges. *Psal. 12, 3.*

Lord, mine hart is not hautie, neither are mine eyes loftie: neither haue I walked in matters hid from me. *Psal. 131, 1.*

Let not the foote of pride come against me: and let not the hand of the wicked men moue me. *Psal. 36, 11.*

Mockerie and reproch folow the proude: and vengeance lurketh for them as a Lyon. *Eccles. 27, 28.*

The proude man is as he that transgresseth by wine: therfore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people. *Eccles. 2, 5.*

The high looke of man shalbe humbled, and the loftines of men shalbe abased; and the Lord onely shalbe exalted. *Esa. 11, 11, 12.*

For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted, and it shalbe made low.

We haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his hart. *Ier. 48, 29.*

A hautie looke, and a proude hatt, which is the lyght of the wicked, is sinne. *Pro. 21, 4, 24.*

Proude, hautie, and scornfull, is his name, that worketh in his arrogancie wrath.

Pride goeth before destruction, and an high *Pro. 16, 18.*



*Of Pride and Proude-Men.*

minde, before the fall.

*Pro. 11, 2.*

When pride commeth, then commeth shame;  
but with the lowlie is wisdom.

*Pro. 29, 23.*

The pride of a man shall bring him low: but  
the humble in spirit shall enjoy glory.

**EXHORTATION.**

*Psal. 40, 4.*

Blessed is the man that maketh the Lord his trust,  
and regardeth not the proude.

*1. Pet. 5, 5, 6.*

Submit your selues euery man one to another: decke  
your selues inwardly in lowlinesse of minde: for  
God resisteth the proude, and geneth grace to the  
humble.

Humble your selues vnder the mightie hand of God,  
that he may exalt you in due time.

*Ecclu. 10, 15  
16, 18.*

The Lord hath cast downe the throne of the proude  
Princes, and set up the meeke in their stead.

The Lord plucketh up the rootes of the proud nations,  
and planteth the lowly among them.

God destroyeth the memoriall of the proude, and lea-  
ueth the remembrance of the humble.

*Rom. 12, 10.*

Be affectioned to loue one another with brotherly loue:  
In geuing honour, goe one before another.

*1. Tim. 4, 6, 10.*

But the Scripture offereth more grace, and therefore  
sayth, God resisteth the proude, and geneth grace to  
to the humble.

Cast downe your selues before the Lord, and he will lift  
you up.

*1. Pet. 2, 17.*

Honour all men: loue brotherly felowshyp: feare God:  
honour the King.

*Who-*

*Of Whoredome and Whoremongers.*

*Whosoever exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.* Luk. 14. 11.  
and. 18, 14.  
Mat. 23, 12.

**OF WHOREDOME**

*and Whoremongers.*

**F**OR because of the whorish Woman, a man *Pro. 6, 2, 3, 2*  
is brought to a morsel of bread: and a woman  
will hunt for the precious life of a man.

He that committeth adulterie with a woman,  
he is destitute of vnderstanding: he that doth it,  
destroyeth his owne soule.

I saw among the fooles, and considered among *Pro. 7, 7, 9,*  
the children a young man destitute of vnderstan- *10, 11, 12, 13*  
ding, *14, 15, 16.*

Who passed through the streete in the twilight  
in the euening, when the night began to be blacke  
and darke.

And beholde, there met him a woman with an  
Harlots behauour, and subtile in hart.

(Shee is babbling and loude: whose feete can  
not abyde in her house.

Now she is without, now in the streetes, and ly-  
eth in wayte at euery corner.)

So she caught him, and kissed him, and with an  
impudent face sayd vnto him,

I haue peace offerings, this day haue I payde  
my vowes.

Therefore came I forth to meete thee, that I  
might seeke thy face: and I haue found thee.

I haue deckt my bed with ornamentes, Carpets,

*Of Whoredome and Whoremongers.*

and laces of Egypt.

*Pro. 7, 17, 18* I haue perfumed my bed with Myrrhe, Oloes,  
*19, 20, 21, 22* and Cinamom.

*23.*

Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance:

For mine husband is not at home: he is gone a iourney a farre off.

He hath taken with him a bagge of siluer, and will come home at the day appoynted.

Thus with her great craft she caused him to yeelde, and with her flatteryng lyppes she entised him.

And he folowed her straight wayes, as an Oxe to the slaughter, and as a foole to the stockes for correction,

Till a dart strike through his lyuer, as a birde hasteth to the snare, not knowing that he is in danger.

*Pro. 19, 5.*

He that feedeth Harlots, wasteth his substance.

*Eccl. 9, 2, 3,*  
*4, 5, 6.*

Geue not thy life vnto a woman, least she overcome thy strength, and so thou be confounded.

Meete not an Harlot, least thou fall into her snares.

Vse not the company of a woman that is a singer and a dauncer: neither heare her, least thou be taken by her craftines.

Gaze not on a Mayde, that thou fall not by that, that is precious in her.

Cast not thy minde vpon Harlots in any maner of thing, least thou destroy both thy selfe and thine heri-



*Of Whoredome and Whoremongers.*

heritage.

The lippes of a strange woman drop as an hony *Pro. 5, 3, 4, 5,*  
combe, and her mouth is more soft then oyle: *6.*

But the ende of her is bitter as wormewood, and  
sharp e as a two edged sworde.

Her feete goe downe to death, and her steppes  
take holde on hell.

She weigheth not the way of lyfe: her pathes are  
moucable, thou canst not know them.

An adulterous woman, she cateth and wypeth *Pro. 30, 20.*  
her mouth, and sayth, I haue not committed ini-  
quitie.

Thou shalt not commit adulterie. *Exod. 20. 14*

In the middest of thee, they haue committed ab- *Eze. 22, 9, 10*  
homination. *11.*

In thee haue they discovered their fathers shame.  
In thee haue they vexed her, that was polluted in  
her flowers.

And euery one hath committed abhomination  
with his neighbours wyle: and euery one hath  
wickedly defiled his daughter in law: and in thee  
hath euery man forced his owne sister, euen his fa-  
thers daughter.

How should I spare thee for this? Thy children *Ier. 5, 7, 8.*  
haue forsaken mee, and sworne by them that are no  
Gods: though I fedde them to the full, yet they  
committed adulterie, and assembled them selues by  
companies in the harlottes houses.

They rose vp in the morning like fed Horses:  
for euery man neyed after his neighbours wyfe.

The man that committeth adulterie with an- *Leui. 20, 10.*

*Of Whoredome and Whoremongers.*

other mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

*Leui. 10, 11, 12, 13, 14, 15* And the man that lyeth with his Fathers wyfe, because he hath vncouered his fathers shame, they shall both die: their blood shalbe vpon them.  
*16, 17, 18, 19*  
*20, 21.*

Also, the man that lyeth with his daughter in Law, they both shall die the death: they haue wrought abomination; their blood shalbe vpon them.

The man also that lyeth with the Male as one lyeth with a woman, they haue both committed abomination: they shall die the death; their blood shalbe vpon them.

Likewise, he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

*Dent. 23, 17, 18.* There shalbe no whore of the daughters of Israel: neither shall there be a whore keeper of the sonnes of Israel.

*Leui. 19, 29.* Thou shalt not make thy daughter common, to cause her to be a whore, least the land also fall to whoredome, and the land fall of wickednes.

*Eccle. 23, 17, 18.* All bread is sweete to a whore-monger: he will not leaue off tyll he perishe.

A man that breaketh wedlocke, and thinketh thus in his hart, VWho seeth mee? I am compassed about with darknesse: the walles couer mee: no bodie seeth mee: VWhom neede I to feare? the most high will not remember my sinnes.

The

*Of Whoredome and Whore-mongers.*

The same man shalbe punished in the streetes of *Eccle. 23, 21,*  
the Citie, and shalbe chased like a young Horse *22, 23, 24, 25*  
foale: and when he thinketh not vpon it, he shalbe *26.*  
taken: Thus shall he be put to shame of euery  
man, because he would not vnderstande the feare  
of the Lord.

Ye haue heard that it was sayd vnto them of olde *Math. 5, 27,*  
time, Thou shalt not commit adulterie. *28,*

But I say vnto you, that who soeuer looketh on  
a woman to lust after her, hath committed adulte-  
rie with her already in his hart.

EXHORTATION.

**T**urne away thine eye from a beautifull woman, and *Eccle. 9, 8.*  
looke not vpon others beutie: for many haue peri-  
shed by the beutie of women: for through it loue is  
kindled as a fire.

Heare ye mee now therefore O children, and depart *Pro. 5, 7, 8, 9,*  
not from the wordes of my mouth. *10, 11, 12.*

Keepe thy way farre from her, and come not neare the  
doore of her house,

Least thou geue thine honour vnto others, and thy  
yeeres to the cruell:

Least the stranger should be filled with thy strength,  
and thy labours be in the house of a stranger,

And thou mourne at thine ende (when thou hast con-  
sumed thy flesh and thy body)

And say, How haue I hated instruction, and mine hart  
despised correction!

Let vs not commit fornication, as some of them did, *1. Cor. 10, 8.*



*Of Whoredome and Whore-mongers.*

and fell in one day three and twentie thousande.

1. Cor. 6, 15. Know ye not, that your bodyes are the members of  
16, 18, 19, 20 Christ? Shall I then take the members of Christ, and  
make them the members of an Harlot? God forbid.  
Doe you not know, that he which coupleth himselfe  
with an Harlot, is one body? for two sayth he, shalbe  
one flesh.

Flie fornication: for euery sinne that a man doth, is  
without the body: But he that committeth fornication, sinneth against his owne body.

Know ye not that your body is the temple of the holy  
Ghost, which is in you, whom ye haue of God? and  
ye are not your owne.

For ye are bought for a price: therefore glorifie God  
in your body, and in your spirit: for they are Gods.

Pro. 6, 24, 25 Keepe thee from the wicked woman, and from the flatterie  
of the tongue of a strange woman.

Desire not her beautie in thine hart, neither let her  
take thee with her eye-lids.

1. Cor. 6, 9. Know ye not that the vnrighteous shall not inherite  
the kingdome of God? Neither fornicators, nor adulterers, nor wantons, nor buggerers.

Ephe. 5, 5, 3. This ye know, that no whoremongers, neither vncleane persons, hath any inheritaunce in the kingdome of Christ and of God.

But fornication, and all vncleannesse, let it not be once  
named amongst you, as it becommeth Sainctes.

**OF DRUNKARDS**  
*and Gluttons.*

**I**T is not for Kinges to drinke wine, nor for *Pro. 31, 4, 5,*  
Princes strong drinke, *6, 7.*

Least he drinke and forget the decree, and  
change the iudgement of all the children of af-  
fliction.

Geue ye strong drinke vnto him that is ready to  
perish, & wine vnto them that haue grieve of harr.

Let him drinke, that he may forget his pouertie,  
and remember his miserie no more.

To whom is wee? to whom is sorow? to whom *Pro. 23, 29.*  
is strife? to whom is murmuring? to whom are *30, 31, 32.*  
woundes without cause? and to whom is the red-  
nesse of the eyes?

Euen to them that tary long at the wine, to them  
that goe, and seeke mixt wine.

Looke not thou vpon the wine, when it is red,  
and when it sheweth his colour in the cup, or go-  
eth downe pleasantly.

In the ende thereof it will bite like a Serpent,  
and hurt like a Cockatrice.

Woe vnto them that rise vp early to folow *Esa. 5, 11, 12.*  
drunkenesse, and to them that continue vntyll  
nyght, till the wine do inflame them.

And the harpe, and the viole, timbrell and pipe,  
and wine, are in their faces: but they regard not the  
worke of the Lord, neither consider the worke of  
his handes.

*Of Drunkards and Gluttons.*

*Esa. 5, 22.* Woe vnto them that are mightie to drinke wines; and to them that are strong to power in strong drinke.

*1. Esdr. 3, 18, 19, 22, 23.* O ye men, how strong is wine? it deceiueth all men that drinke it.

It maketh the minde of the king and of the fatherlesse both one; of the bondman, and of the freeman, of the poore man and of the rich man.

When men haue drunke, they haue no minde to loue cyther friendes or brethren; and a litle after they draw out swordes.

But when they are from the wine, they do not remember what they haue done.

*Esa. 28, 7, 8.* They haue erred because of wine, and are out of the way by strong drinke. The Priest and the Prophet haue erred by strong drinke, they are swallowed vp with wine, they haue gone astray through strong drinke, they fayle in vision, they stumble in iudgement.

For all their Tables are full of filthy vomiting, no place is cleane.

*Esa. 56, 12.* Come, I will bring wine, and we will fill our selues with strong drinke, and to morow shalbe as this day, and much more abundant.

*Haba. 2, 15.* Woe vnto him that geueth his neighbour drinke: thou ioynest thine hart and makest him drunken also, that thou mayest see their priuities.

*Leui. 10, 9.* Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the congregation, least ye die: this is an ordinance for euer throughout your gene-



## *Of Drunkards and Gluttons.*

generation.

Wine is a mocker, and strong drinke is raging: *Pro. 20, 1.*  
and whosoever is deceiued thereby is not wise.

Wine drunken with excesse, maketh bitternesse *Eccle. 31, 29.*  
of minde with brawlinges and scouldinges. 30.

Drunkenesse increaseth the courage of a foole,  
till he offende: it diminisheth his strength, and maketh woundes.

## EXHORTATION.

**D**OE that to no man which thou hatest: *Drinke not Tob. 4, 15.*

Wine to make thee drunke, neither let drunken-  
nesse goe with thee in thy iourney.

Shew not thy valiantnesse in Wine: for Wine hath *Eccle. 31, 15.*  
destroyed many. 16, 17.

Eate moderately that which is set before thee, and de-  
voure not, least thou be hated.

Leaue thou off first for manners sake, and be not insa-  
tiable, least thou offende.

Keepe not company with drunkardes, nor with glut- *Pro. 23, 20.*  
tons.

Be not drunke with Wine, wherein is excesse: but be *Ephe. 5, 18.*  
filled with the spirit.

Take heede to your selues, least at any time your hartes *Luk. 21, 34.*  
be oppressed with surfetting and drunkennesse and  
cares of this life, and least that day come on you at  
unwares.

OF COVETOUSNES.

*Eccle. 14, 9.*

**A** Couetous mans eye hath neuer ynough of a portion, and his wicked malice wythereth his owne soule.

*Eccle. 10, 9.*

There is nothing worse then a couetous man: Why art thou proude, O earth and ashes? There is not a more wicked thing then to loue money: for such one would euen sell his soule, and for his lyfe euery one is compelled to pull out his owne bowels.

*Eccle. 31, 1, 2.*

Waking after riches, pineth away the body: and the care thereof dryueth away sleepe.

This waking care breaketh the sleepe, as a great sicknes breaketh the sleepe.

*Esa. 3, 14, 15.*

The Lord shall enter into iudgement with the auncientes of his people, and the princes thereof: for ye haue eaten vp the vineyarde, the spoyle of the poore is in your houses.

What haue ye to do, that ye beate my people to peeces, and grinde the faces of the poore, sayth the Lord, euen the Lord of hostes?

*Esa. 56, 11.*

And these greedy Dogges can neuer haue ynough: and these Shepheards can not vnderstande: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

*Esa. 5, 8.*

Woe vnto them that ioyne house to house, and lay felde to felde, till there be no place, that ye may be placed by your selues in the myds of the earth.

As

### *Of Couetousnes.*

As a cage is full of birdes, so are their houses full of deceit : thereby they are become great, and waxen rich. *Jer. 5, 27, 28.*

They are waxen fat and shyning : they do ouer passe the deedes of the wicked : they execute no iudgement, no not the iudgement of the Fatherles ; yet they prosper, though they execute no iudgement for the poore.

Therefore will I giue their wyues vnto others, and their fieldes to them that shall possesse them : for euery one from the least to the greatest, is euen too couetous : and from the Prophet euen vnto the Priest, euery one dealeth falsely. *Jer. 8, 10.*

He hath vndone many : he hath forsaken the poore, and hath spoyled houses which he buylt nor. *Iob. 20, 19.*

Incline mine hart vnto thy testimonies, and not to couetousnesse. *Psal. 116, 36*

The graue and destruction can neuer be full : So the eyes of a man can neuer be satisfied. *Pro. 27, 20.*

### EXHORTATION.

**B**ETTER is a litle with the feare of the Lord, then great treasure and trouble therewith. *Pro. 15, 16.*

A small thing vnto the iust man, is better then great riches to the wicked and mightie. *Psal. 37, 16.*

Let your conuersation be without couetousnes, and be content with those thinges that ye haue : for he hath sayd, I will not sayle thee, neither forsake thee. *Iam. 13, 5.*



## Of Couetousnesse.

*Colo. 3, 5.* Mortifie your members which are on the earth, fornication, uncleannesse, the inordinate affection, euill concupisence, and couetousnesse which is idolatrie.

*1. Timo. 6, 9.* They that wilbe rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

*10.* The desire of money is the roote of all euill, which while some lusted after, they erred from the sayth, and pearced them selues through with many sorrowes.

*Luk. 12, 33.* Lay not up treasures for your selues vpon the earth, where the Moth and canker corrupt, and where theeuers digge through and steale.

*Math. 6, 19.*  
*20, 21.*

But lay up Treasures for your selues in heauen, where neither the Moth nor canker corrupteth, and where theeuers neither digge through nor steale.

For where your treasure is, there will your hart be also.

*Ephe. 5, 3.* But fornication, and all uncleannesse, or couetousnesse, let it not be once named amongst you, as it becometh Saintes.

## OF VSVRIE AND VSVRERS.

*Deut. 23, 19.* **T**HOU shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

*Exod. 22, 25.* If thou lend money to my people, that is, to the

*Of Vsurie and Vsurers.*

the poore with thee, thou shalt not be as a Vsurer vnto him: ye shall not oppresse him with Vsurie.

If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne going downe.

Thou shalt take no Vsurie of thy brother, nor vantage: but thou shalt feare thy God, that thy brother may lyue with thee. *Leui. 25, 36, 37.*

Thou shalt not giue him thy money to Vsurie, nor lende him thy victuals for increase.

He that increaseth his riches by Vsurie and interest, gathereth them for him that wilbe mercifull vnto the poore. *Pro. 28, 8.*

The poore and the vsurer meete together, and the Lord lyghtheneth both their eyes. *Pro. 29, 13.*

Lord who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine? *Psal. 15, 1, 5.*

He that geueth not his money vnto Vsurie, nor taketh reward against the innocent.

In thee haue they taken gyftes to shed blood: Thou hast taken Vsurie, and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord. *Eze. 22, 12.*

He that hath not oppressed any, but hath restored the pledge: He that hath spoyled none by violence, but hath geuen his bread to the hungrie, and hath couered the naked with a garment, and hath not geuen forth vpo vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, & hath executed true iudgment betweene man and man, He shall surely lyue, sayth the Lord. *Eze. 18, 7, 8.*

EXHORTATION.

*Deut. 15, 7, 8.* IF one of thy brethren be poore, thou shalt not harden thine hart, nor shut thine hand from thy poore brother:

But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which he hath.

*Math. 5, 42* Giue to him that asketh: and from him that would borrow of thee turne not away.

*Luk. 6, 34, 35.* And if ye lende to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lende to sinners, to receiue the like.

Wherefore, Loue ye your enimies, and doe good, and lende, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kinde vnto the unkinde, and to the enyll.

OF FALSE WEIGHTES  
and Measures.

*Deut. 25, 13, 14.* THOU shalt not haue in thy bagge two manner of Weightes, a great and a small.

Neither thou shalt haue in thine house, diuers Measures, a great and a small.

*Pro. 11, 1.* False Balances are an abomination vnto the Lord: but a perfect Weight pleaseth him.

*Pro. 20, 10.* Diuers Weightes, and diuers Measures, both these are euen abomination vnto the Lord.

*Hose. 12, 7.* He is Canaan: the Balances of deceit are in his hand



### *Of false Weightes and Measures.*

hand: he loueth to oppresse.

With him is strength and wisdom: he that is *Iob. 12, 16.*  
deceiued, and he that deceiueth, is his.

Ye shall not doe vniustly in iudgement, in line, *Leuit. 19, 35.*  
in weight, or in measure.

### EXHORTATION.

**A** True Weight and Balance are of the Lord: all the *Pro. 16, 11.*  
Weightes of the bagge are his worke.

Ye shall haue iust Balances, true Weightes, a true *Leuit. 19, 36*  
Ephah, and a true Hin. I am the Lord your God,  
which haue brought you out of the land of Egypt.

Thou shalt haue a right and a iust Weight: a perfect *Dent. 25, 15,*  
and a iust Measure shalt thou haue, that thy dayes *16.*  
may be lengthened in the land which the Lord thy  
God giueth thee.

For all that doe such thinges, and all that doe vnright-  
teously, are abomination vnto the Lord thy God.

### OF SWEARING.

**T**HOU shalt not take the name of the Lord *Exo. 20, 7.*  
thy God in vaine, for the Lord will not hold *Dent. 5, 11.*  
him guiltles, that taketh his name in vaine.

Also, ye shall not sweare by my name falsely, *Leui. 19, 12.*  
neither shalt thou defile the name of thy God: I am  
the Lord.

Let none of you imagine euill in your hartes a- *Zecha. 8, 17.*  
gainst his neighbour, and loue no false oth: for all  
these are the thinges that I hate, sayth the Lord.

### Of Swearing.

*Psal. 15, 4.*

In whose eyes a vile person is contemned : but he honoureth them that feareth the Lord. He that sweareth to his owne hinderaunce, and changeth not.

*Ier. 5, 2.*

Though they say, The Lord liueth, yet doe they sweare falsely.

*Eccle. 23, 11.*

A man that vseth much Swearing, shalbe filled with wickednes, and the plague shal neuer go from his house : when he shall offende, his fault shalbe vpon him; and yf he knowledg not his sinne, he maketh a double offence : and yf he sweare in wayne, he shall not be innocent, but his house shall be full of plagues.

### EXHORTATION.

*Eccle. 23, 13*

**V**SE not thy mouth to ignorant rashnesse, or inordinate Swearing : for therein is the occasion of sinne.

*Math. 5, 33.*

*34, 35, 36, 37*

Ye haue heard that it is sayd to them of olde time, Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.

But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God :

Nor yet by the earth : for it is his foote stoole : neither by Ierusalem : for it is the citie of the great King.

Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

But let your communication be, Yea, yea : Nay, nay. For whatsoeuer is more then these, commeth of euill.

But

## Of Lying.

But before all thinges, my brethren, Swear not, neither by heauen, nor by earth, nor by any other othe: but let your yea be yea, and your nay, nay, least ye fall into condemnation.

Accustome not thy mouth to Swearing, for in it there are many faultes: neither take up for a custome the naming of the holy one: for thou shalt not be unpunished for such thinges.

## OF LYING.

**Y**E are of your father the Deuill, and the lustes of your father ye will doe: He hath been a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

They haue sharpened their tongues lyke a Serpent: Adders poyson is vnder their lippes.

Take from me the way of Lying: and graunt me graciously thy law.

A faythfull witnesse will not lye: but a false recorder will speake lyes.

A false witnesse shall not be unpunished, and he that speaketh lyes shall not escape.

Now therefore, beholde, the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appoynted euill against thee.

The Lord shall haue no pleasure in their young men, neither will he haue compassion of the fa-



### *Of Lying.*

therles and their widowes : for euery one is an hypocrite, and wicked, and euery mouth speaketh follie.

*Iob. 13, 4.* For in deede ye forge lyes, and all you are phisicians of no value.

*Pro. 17, 4.* The wicked geueth heede to false lippes, and a lyar harkeneth to the naughtie tongue.

*Esa. 19, 14.* The Lord hath mingled among them the spirits of errours, and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

*Pro. 12, 22.* The lying lippes are an abomination to the Lord : but they that deale truely, are his delight.

*Psal. 120, 2.* Deliuer my soule, O Lord, from lying lippes, and from a deceitfull tongue.

*Act. 5, 3, 4.* *Ananias*, why hath Satan filled thine hart, that thou shouldest lie vnto the holy Ghost, and keepe away part of the price of the possession?

Whiles it remayned, appertained it not vnto thee? and after it was solde, was it not in thine owne power? How is it that thou hast conceiued this thing in thine hart? thou hast not lyed vnto men, but vnto God.

*Eccle. 20, 23,* A lye is a wicked shame in a man: yet it is oft  
*24, 25.* in the mouth of the vnwyse.

A theefe is better, then a man that is accustomed to lye : but they both shall haue destruction to heritage.

The conditions of lyars are vn honest, and their shame is euer with them.

EX-

EXHORTATION.

**C**AST off lying, and speake euery man trueth vnto his Ephe. 4, 25.  
neighbour: for we are members one of another.

Lye not one to another, seeing that ye haue put off the Collo. 3, 9.  
olde man, with his workes.

Blessed is the man that maketh the Lord his trust, and Psal. 40, 4.  
regardeth not the proude, nor such as turne aside to  
lies.

Sowe not a lye against thy brother, nor doe the same Eccus. 7, 12.  
against thy friende.

These are the thinges that ye shall doe, Speake ye euery Zeccha. 8, 16.  
man the trueth vnto his neighbour: execute iudge-  
ment truely, and vprightly in your gates.

Keepe thy tongue from euyll, and thy lippes that they Psal. 34, 13.  
speake no guyle.

Vse not to make any maner of lye: for the custome Eccus. 7, 13.  
thereof is not good.

If any man long after life, and to see good dayes, let 1. Pet. 3, 10.  
him refraine his tongue from euyll, and his lippes  
that they speake no guyle.

OF BACKBITERS

and Tale-bearers.

**T**HOU shalt not walke about with Tales Leni. 19, 16.  
among the people. Thou shalt not stande a-  
gainst the blood of thy neighbour: I am the  
Lord,

A Backbiter defileth his owne soule, and is hated Eccu. 21, 28

### *Of Backbiters and Tale-bearers.*

wherefoeuer he is : But he that keepeth his tongue and is discreet, shall come to honour.

*Pro. 18, 8. & 26, 22.* The wordes of a Tale-bearer are as flatterings, and they goe downe into the bowels of the belly.

*Pro. 11, 13.* He that goeth about as a Slanderer, discovereth a secret : but he that is of a faythfull hart, concealeth a matter.

*Psal. 140, 11.* The Backbiter shall not be established vpon the earth : euyl shall hunt the cruell man to destruction.

*Eccle. 10, 11.* If the Serpent bite when he is not charmed, no better is a Babler.

### EXHORTATION.

*Eccle. 28, 13.* **A** Bhorre the Slanderer and double tongued : for such haue destroyed many that were at peace.

*Eccle. 5, 15.* Be not counted a Tale-bearer, and lie not in wayte with thy tongue : for shame and repentance folowe the theefe, and an euyl condemnation is ouer him that is double tongued : But he that is a Backbiter shall be hated, enuied, and confounded.

*Psal. 15, 3.* Lord, Who shall dwell in thy Tabernacle? &c.  
He that slandereth not with his tongue, nor doth euyl to his neighbour, nor receiueth a false report against his neighbour.

OF



*Of Scorning and Mocking.*

OF SCORNING

*and Mocking.*

**A** Scornee seeketh wisdom, and findeth it not: *Pro. 14, 6.*  
but knowledge is easie to him that will vnderstand.

The wicked thought of a foole is sinne, and the *Pro. 24, 9.*  
Scornee is an abomination vnto men.

When the Scornee is punished, the foolish is *Pro. 19, 25.*  
wise: and when one instructeth the wise, he will *Eccl. 21, 11.*  
receiue knowledge.

With the scornefull he scorneth, but geueth *Pro. 3, 34.*  
grace to the humble.

O Lord, thou hast deceiued me, and I am de- *Ier. 20, 7.*  
ceiued: thou art stronger then I, and hast preuay-  
led: I am in derision dayly, euery one mocketh me.

The Sonne of man came eating and drinking, *Mat. 11, 19.*  
and they say, Beholde a glutton, and a drinker of  
wine, a friende vnto Publicans and Sinners: but  
wisdom is iustified of her children.

The eye that mocketh his father, and despiseth *Pro. 30, 17.*  
the instruction of his mother, let the Rauens of  
the valley plucke it out, and the young Eagles  
eate it.

He that reproveth a Scornee, purchaseth to him- *Pro. 9, 7.*  
selfe shame: and he that rebuketh the wicked, get-  
teth him selfe a blor.

And others mocked, and sayd, They are full of *Act. 2, 13.*  
new wine.

And the people stoode and behelde, and the *Luk. 23, 35.*

H

Rulers

### *Of Scorning and Mocking.*

Rulers mocked him with them, saying, He saued others, let him saue him selfe, yf he be the Christ, the chosen of God.

*Luk. 24, 36.* The Souldiers also mocked him, and came and offered him vineger.

*Iob. 12, 4.* I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: The iust and the vpright is laughed to scorne.

*Pro. 13, 12.* A Scorneur loueth not him that rebuketh him, neither will he goe vnto the wise.

### EXHORTATION.

*Ecclu. 7, 11.* Laugh no man to scorne in the heauines of his soule: for God which seeth all things, is he that can bring downe, and set vp againe.

*Pro. 13, 1.* A wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

*Pro. 1, 22.* O ye foolish, how long will ye loue foolishnes? and the scornefull take their pleasure in scorning, and the fooles hate knowledge.

*Pro. 17, 5.* He that mocketh the poore, reprocheth him that made him: and he that reioceth at destruction, shall not be unpunished.

*Pro. 9, 8.* Rebuke not a scorner, least he hate thee: but rebuke a wise man, and he will loue thee.

*Psal. 14, 6.* You haue made a mocke at the counsaile of the poore, because the Lord is his trust.

OF

OF ANGER AND  
WRATH.

**A**N Angrie man stirreth vp strife : but he that *Pro. 15, 18.*  
is slow to wrath, appealeth strife.

He that is slow to Anger, is better then the *Pro. 16, 32.*  
mightie man : and he that ruleth his owne minde,  
is better then he that winneth a citie.

An Angrie man styrreth vp strife, and a furious *Pro. 29, 22.*  
man aboundeth in transgression.

The discretion of a man deferreth his anger; and *Pro. 19, 11.*  
his glorie is, to passe by an offence.

There is not a more wicked head, then the head *Ecclu. 25, 17*  
of a Serpent : and there is no Wrath about the *18, 19, 20.*  
Wrath of an enemy.

I had rather dwell with a Lyon and Dragon,  
then to keepe house with a wicked wyfe.

The wickednes of a woman changeth her face,  
and maketh her countenance blacke as a sacke.

Her husband is sitting amongst his neighbours,  
because of her he sigheth sore or he beware.

It is better to dwel in the wilderness, then with *Pro. 21, 19.*  
a contentious and angrie woman.

He that is hastie to Anger, committeth follie: *Pro. 14, 17.*  
and a busie body is hated.

As the matter of the fire is, so it burneth ; and *Ecclu. 28, 10*  
mans anger is according to his power : and accor-  
ding to his riches his anger increaseth ; and the  
more vehement the anger is, the more is he infla-  
med.



## Of Anger and Wrath.

### EXHORTATION.

*Eccle. 7, 11.* **B**E not thou of an hastie spirit, to be angrie: for anger resteth in the bosome of fooles.

*Psal. 37, 8.* Cease from Anger, and leaue of Wrath: fret not thy selfe also to doe euill.

*Ephe. 4, 26.* Be angrie, but sinne not: Let not the Sunne goe downe vpon your wrath.

*Ecclu. 8, 16.* Striue not with him that is angrie, and goe not with him into the wildernes: for blood is nothing in his sight: And where there is no helpe, he will overthrow thee.

*Pro. 22, 24, 25.* Make no friendship with an angrie man, neither goe with the furious man,  
Least thou learne his wayes, and receiue destruction to thy soule.

*Math. 5, 22.* I say vnto you, Whosoever is angrie with his brother vnadvisedly, shalbe culpable of iudgement. And whosoever sayth vnto his brother, Raca, shalbe worthy to be punished by the counsell. And whosoever shall say, Foole, shalbe worthy to be punished with hell fire.

### OF ENVIE, HATRED, and Strife.

*Eccle. 14, 8.* **T**HE enuious man hath a wicked looke: hee turneth away his face, and enuieth men.

*Ecclu. 30, 24* Enuie and Wrath shorten the lyfe: and carefules bringeth age before the time.

Eate

*Of Ennie, Hatred, and Strife.*

Eate not the bread of him that hath an euill eye, *Pro. 23, 6, 7.*  
neither desire his dayntie meates:

For as though he thought it in his hart, so will  
he say vnto thee, Eate and drinke : but his hart is  
not with thee.

As the coale maketh burning coales, and wood *Pro. 26, 21,*  
a fire : so the contentious man is apt to kindle *26, 24.*  
strife.

Hatred may be couered by deceit : but the ma-  
lice thereof shalbe discouered in the congrega-  
tion.

He that hateth, will counterfeit with his lips,  
but in his hart he layeth vp deceit.

Better is a dry morsell, if peace be with it, then *Pro. 17, 1.*  
an house full of sacrifices with strife.

It is a mans honour to cease from strife : but *Pro 20, 3.*  
euery foole wilbe meddling.

Where enuying and strife is, there is sedition, *Iam. 3, 16.*  
and all maner of euill workes.

Neither will I haue to doe with consuming en- *Wisd. 6, 23.*  
uie, for such a man shall not be pertaker of wise-  
dome.

EXHORTATION.

**L**et vs not be desirous of wayne glorie, prouoking one *Galla. 5, 26.*  
another, enuying one another.

Thou shalt not hate thy brother in thine hart : but *Leui. 19, 17.*  
thou shalt playnely rebuke thy neighbour, and suf-  
fer him not to sinne.

Should a man beare hatred against a man, and desire *Eccle. 28, 3.*

*Of Enuie, Hatred, and Strife.*

*forgiueneſſe of the Lord.*

*Beware of Strife, and thou ſhalt make thy ſinnes fewer:  
for an angrie man kindleth Strife.*

*2.Tim.2.23 Put away fooliſh and vnlearned questions, knowing  
that they ingender Strife.*

*Rem.13.13. So that we walke honeſtly, as in the day, not in gluttonie and drunkenneſſe, neither in chambering or wantonneſſe, nor in ſtrife and enuying.*

**OF SLOVTH AND  
IDLENES.**

*Pro.26.15.*

**T**HE Slothfull hideth his hand in his boſome, and it greeueth him to put it agayne to his mouth.

*Pro.18.9.*

He that is ſlothfull in his worke, is euen the brother of him that is a great waſter.

*Pro.19.15.*

Slothfulneſſe cauſeth to fall a ſleepe, and a deceitfull perſon ſhalbe affamiſhed.

*Pro.21.25.*

The deſire of the ſlothfull, ſlayeth him: for his handes reſuſe to worke.

*Pro.20.4.*

The ſlothfull will not plough becauſe of winter: therefore ſhall he begge in Sommer, but haue nothing.

*Pro.12.11.*

He that tilleth his Land, ſhalbe ſatiſfied with bread: but he that foloweth the Idle, is deſtitute of vnderſtanding.

*Eccl.10.17*

Seeke not excuſes when thou ſhouldeſt do thy worke, neither be aſhamed therof through pride, in time of aduerſitie.

*Eccl.22.1,*

A ſlothfull man is lyke a fylthy Stone, which  
euery



*Of Slouth and Idlenes.*

euery man mocketh at for his shame.

A slouthful man is to be compared to the dounge of Oxen: and euery one that taketh it vp, wil shake it out of his hand.

By slouthfulnesse the rooffe of the house goeth to decay: and by the idlenesse of the handes, the house droppeth through. *Eccl. 10, 18*

EXHORTATION.

**M***Y Sonne, in all thy workes be quicke, so shall there no sicknesse come vnto thee.* *Eccl. 31, 22*

*Goe to the Pismyre, O Sluggarde, Beholde her wayes, and be wyse.* *Pro. 6, 6, 7, 8, 9, 10.*

*Be not slouthfull to do seruice, seruient in spirit, seruing the Lord.* *Rom. 12, 11.*

*When we were with you, this we warned you off, That yf there were any which would not worke, that he should not eate.* *2. Thes. 3, 10, 11, 12.*

*For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodyes.*

*Therefore, them that are such, we commaund and exhort by our Lord Iesus Christ, that they worke with quietnes, and eate their owne bread.*

*And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your owne handes, as we commaunde you.* *1. Thes. 4, 11.*

*Ye know that these handes haue ministred vnto my necessities, and to them that were with me.* *Act. 20, 34.*

*Of Slouth and Idlenes.*

1. Cor. 4, 12. *And labour, working with our owne handes : we are reuiled, and yet we blesse : we are persecuted, and suffer it.*
1. Thes. 2, 9. *For ye remember, brethren, our labour and trauaile: for we laboured day and nyght, because we woulde not be chargeable vnto any of you, and preached vnto you the Gospel of God.*

**OF THE TONGVE,**  
*and euyll speaking.*

*Iam. 3, 2, 5,  
6, 8.*

**I**N many thinges we sinne all. If any man sinne not in worde, he is a perfect man, and able to bridle all the body.

The Tongue is a litle member, and bosteth of great thinges : beholde how great a thing a litle fire kindleth.

The Tongue is fire, yea a worlde of wickednes: So is the Tongue set amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

The Tongue can no man tame. It is an vnruilie euyll, full of deadly poyson.

*Eccle. 3, 14.*

Honour & shame is in the talke, and the Tongue of a man causeth him to fall.

*Pro. 12, 13.*

The euill man is snared by the wickednes of his lippes : but the iust shall come out of aduersitie.

*Pro. 13, 2.*

A man shall eate good thinges by the fruite of his mouth : but the soule of the trespassers, shall suffer violence.

**He**

*Of the Tongue, and euyl speaking.*

He that keepeth his mouth, keepeth his lyfe: *Pro. 13, 3.*  
but he that openeth his lyppes, destruction shalbe  
to him.

A false Tongue hateth the afflicted, and a flat- *Pro. 26, 28.*  
tering mouth causeth ruine.

No constancie is in their mouth : within they *Psal. 5, 9.*  
are very corrupt : their throate is an open Sepul-  
cher, and they flatter with their tongues.

The stroke of the rodde maketh markes in the *Eccle. 28, 17.*  
flesh : but the stroke of the Tongue breaketh the  
bones. *18, 19.*

There be many that haue perished by the edge  
of the sworde : but not so many as haue fallen by  
the tongne.

Well is him that is kept from an euyl tongue,  
and commeth not in the anger therof, which hath  
not drawn in that yoke, neither hath been bound  
in the bandes thereof.

The man that is accustomed to opprobrious *Eccles. 23, 15*  
wordes, will neuer be reformed all the dayes of his  
lyfe.

Well is him that dwelleth with a wise of vn- *Eccles. 25, 8.*  
derstandyng, and that hath not fallen with his  
tongue, and that hath not serued such as are vnwor-  
thy of hym.

Blessed is the man that hath not fallen by the *Eccles. 14, 1.*  
worde of his mouth, and is not tormented with  
the sorrow of sinne.

He that refrayneth his tongue, may lyue with *Eccles. 19, 6.*  
a troublesome man : and he that hateth babling,  
shall haue lesse euyl.

I

A man



Of the Tongue, and euill speaking.

**Ecclu. 10, 16** A man falleth with his Tongue, but not with his will: and who is he that hath not offended in his Tongue?

EXHORTATION.

- 1. Pet. 3, 10.** IF a man long after lyfe, and to see good dayes, let him refrayne his Tongue from euill, and his lippes that they speake no guyle.
- Ephe. 4, 31.** Let all bitternesse, and anger, and wrath; rayling and euill speaking, be put away from you, with all maliciousnesse.
- Ephe. 5, 4.** Neither filthynesse, neither foolish talking, neither iesting, which are thinges not comely, but rather geuing of thanks.
- Eccle. 28, 25, 26.** Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, and a sure brydle for thy mouth.  
Beware that thou slide not by it, and so fall before him that lyeth in wayte, and thy fall be incureable, euen vnto death.
- 1. Pet. 4, 11.** If any man speake, let him talke as the wordes of God.
- Pro. 4, 24.** Put away from thee a froward mouth, and put wicked lippes farre from thee.
- Collo. 3, 8.** Now put ye away euen all these thinges, wrath, anger, maliciousnes, cursed speaking, filthy speaking, out of your mouth.

OF

OF FAIGNED FRIENDES

*and Friendshyp.*

**L**ET euery one take heede of his neighbour, *Ier. 9, 4.*  
and trust you not in any brother : for euery  
brother wyll vse deceipt, and euery Frinde  
wyll deale deceitfully.

Some man is a Frinde for his owne occasion, *Ecclus. 6, 8,*  
and wyll not abide in the day of thy trouble. *9, 10, 11, 12.*

And there is some Frinde that turneth to en-  
mitie, and taketh part against thee, and in conten-  
tion he wyll declare thy shame.

Againe, some Friend is but a companion at thy  
table, and in the day of thy affliction he continu-  
eth not:

But in thy prosperitie he wylbe as thou thy  
selfe, and wyll vse libertie ouer thy seruantes.

If thou be brought low, he wylbe agaynst thee,  
and wyll hide him selfe from thy face.

Euery Friend sayth, I am a Friend vnto him also: *Ecclus. 37, 1,*  
but there is some Friend, which is onely a Friend *2, 3, 4, 5.*  
in name.

Remaineth there not heauines vnto death, when  
a companion & Friend is turned to an enemy?

There is some companion which in prosperitie  
reioyceth with his Friend : but in the time of trou-  
ble is against him.

There is some companion that helpeth his  
Friend for the bellies sake, and taketh vp the buc-  
kler against the enemy.

*Of fained Friendes, and Friendship.*

*Pro. 27, 10.*

Thine owne friende, and thy fathers friende, forsake thou not; neyther enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neare, then a brother farre off.

*Ecclu. 27, 16*

Who so discouereth secrets, looseth his credite, and findeth no friend after his will,

*Ecclu. 6, 1.*

Be not of a friend, thy neighbours enemy: for such shall haue an euill name, shame, and reproch: and he shall be in infamie as the wicked, that hath a double tongue.

EXHORTATION.

*Ecclu. 6, 7.*

**I**F thou gettest a Friend, proue him first; and be not hastie to credite him.

*Ecclu. 27, 17*

Loue thy Friende, and be saythfull vnto him: but yf thou bewrayest his secretes, thou shalt not get him againe.

*Pro. 18, 24.*

A man that hath Friendes, ought to shew himselfe friendly: for a Friend is nearer then a brother.

*Ecclu. 6, 6.*

Holde Friendship with many; neuerthelesse haue but one counsaylour of a thousand.

*14, 15, 16, 17*

A saythfull Friend is a strong defence; and he that findeth such one, findeth a treasure.

A saythfull Friend ought not to be changed for any thing: and the weight of golde and siluer is not to be compared to the goodnes of his sayth.

A saythfull Friend is the medicine of lyfe and immortalities; and they that feare the Lord, shall finde him.

Who so feareth the Lord, shall direct his friendship aright;



*Of fayned Friendes, and Friendship.*

*aright; and as his owne selfe, so shall his friend be.*

*Giue not ouer thy Friend for any good, nor thy true brother, for the golde of Ophir. Ecclu. 7, 18.*

*Forget not thy Friend in thy minde, and thinke vpon him in thy riches. Ecclu. 37, 6.*

*For sake not an olde Friend; for the new shall not be like him: a new Friend is as new wine: when it is olde, thou shalt drinke it with pleasure. Eccle. 9, 12.*

*Doe good vnto thy Friend before thou die, and according to thine abilitie stretch out thine hand, and giue him. Ecclu. 14, 13.*

**OF WITCHES**

*and Sorcerers.*

**I**F a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death; their blood shall be vpon them. *Leui. 20, 27.*

*Saul sayd vnto his seruantes, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants sayd to him, Beholde, there is a woman at En-dor, that hath a familiar spirit. 1. Sam. 28, 7, 8.*

Then *Saul* changed him selfe, and put on other rayment, and he went, and two men with him, and they came to the woman by nyght: and he sayd, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

*Iosiah* also tooke away them that had familiar spirites, and the soothsayers, & the images, and the idoles, *2. kin. 23, 24.*

*Of Witches and Soothsayers.*

idols, and all the abominations that were espyed in the land of Iuda and in Ierusalem, to performe the wordes of the Law, which were written in the booke of *Hilkiah* the Priest, found in the house of the Lord.

*Act. 8, 9, 11.* And there was in the citie, a certaine man called *Symon*, which vsed Witchcraft, and bewitched the people of *Samaria*, saying, That hee himselfe was some great man.

And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.

*Exod. 12, 11.* *Pharaoh* called also for his Wise-men and Sorcerers: and those Charmers also of *Egypt* did in lyke maner with their enchaunementes.

*1. Sam. 28, 3.* And *Saul* had put away the Sorcerers & Soothsayers out of the land.

*Act. 13, 6.* When they had gone throughout the Ile vnto *Paphus*, they found a certaine Sorcerer a false Prophet, being a Iew, named *Bariesus*.

*Act. 19, 13, 16.* Certayne of the vagabonde Iewes, exorcists, tooke in hand to name ouer them which had euill spirites, the name of the Lord Iesus, saying, Wee adiure you by Iesus, whom *Paul* preacheth.

And the man in whom the euill spirit was, ran on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked, and wounded.

*Wisd. 17, 7.* And the illusions of the Magicall artes were brought downe, and it was a most shamefull reproch, for the boasting of their knowledge.

EXHORTATION.

**Y**E shall not regard them that worke with Spirites, neither Soothsayers : ye shall not seeke to them, to be defiled by them : I am the Lord your God. Leui. 19, 31.

If any turne after such as worke with Spirits, and after Soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people. Leui. 20, 6.

Let none be found among you that maketh his sonne or his daughter to goe through the fire, or that useth Witchcraft, or a regarder of Times, or a marker of the flying of Fowles, or a Sorcerer, Dent. 18, 10, 11, 12.

Or a Charmer, or that counsaileth with Spirites, or a Soothsayer, or that asketh counsaile at the dead.

For all that doe such thinges, are abomination unto the Lord : and because of these abominations, the Lord thy God doth cast them out before thee.

OF FOYLES.

**T**HE way of a Foole is right in his owne eyes : but he that heareth counsaile, is wise. Pro. 12, 15, 16.

A Foole in a day shalbe known by his anger : but he that couereth shame, is wise.

The Foole hath sayd in his heart, There is no God. They haue corrupted and done abominable wickednesse : there is none that doth good. Psal. 53, 1.



*Of Fooles.*

*Eccle. 19, 11, 12, 28.* A Foole trauaileth when he hath heard a thing,  
as a woman that is about to bring foorth a childe.

As an Arrow that sticketh in ones thygh, so is a worde in a Fooles hart.

A mans garment, and his excessiue laughter, and going, declare what person he is.

*Eccle. 27, 13.* The talking of Fooles is greuous, and their sport is in the pleasure of sinne.

*Pro. 14, 15, 16.* The foolysh wyll belecue euery thyng: but the prudent wyll consider his steppes.

A wyse man feareth, and departeth from euyll; but a Foole rageth, and is carelesse.

*Pro. 27, 22.* Though thou shouldest bray a Foole in a mortar among wheate, brayed with a pestle, yet wyll not his foolyshnes depart from him.

*Eccle. 10, 3, 12, 13.* Also, when the Foole goeth by the way, his hart fayleth, and he telleth vnto al that he is a foole,

The wordes of the mouth of a wyse man haue grace: but the lippes of a Foole deuoure himselfe.

The beginning of the wordes of his mouth, is foolyshnesse: and the later ende of his mouth, is wicked madnesse.

*Eccle. 21, 14, 16, 18, 19.* The inner part of a Foole is lyke a broken vessel: he can keepe no knowledge whiles he liueth.

The talking of a Foole is like the burthen in the way: but there is comelines in the talke of a wyse man.

As is an house destroyed, so is wisdom vnto a Foole: and the knowledge of the vnwyse, is as wordes without order.

Doctrin vnto Fooles, is as setters on the scete,  
and

## Of Fooles.

and like manacles vpon the right hand.

A Foole lyteth vp his voyce with laughter: *Ecclu. 21, 20*  
but a wise man doth scarce smile secretly. *21, 22, 23, 24*

Whoso despiseth wisdom and discipline, is *Wisd. 3, 11*  
miserable, and their hope is vayne, & their labours  
are foolysh, and their worke vnprofitable.

All such as regarded not Wisdom, had not *Wisd. 10, 8*  
onely this hurt, that they knewe not the things  
which were good, but also left behinde them vnto  
men, a memoriall of their foolishnes; so that in the  
things wherein they sinned, they can not lie hid.

Foolysh men will not take holde vpon her: but *Ecclu. 15, 7*  
such as haue vnderstanding, will meete her: the  
sinners will not see her.

## EXHORTATION.

**D**Epart from the Foolish man, when thou perceivest *Pro. 14, 7, 9*  
not in him the lippes of knowledge.

The Foole maketh a mocke of sinne: but among the  
righteous, there is fauoure.

Vnto the Horse belongeth a whipp, to the Asse a bri- *Pro. 26, 3, 4*  
dle; and a rodde to the Fooles backe. *5*

Answer not a Foole according to his foolishnes, least  
thou also be like him.

Answer a Foole according to his foolishnes, least he  
be wise in his owne conceit.

Take no counsaile at a Foole, for he can not keepe a *Ecclu. 8, 17*  
thing secret.

Whoso telleth a Foole of Wisdom, is as a man which *Ecclu. 22, 10*  
speaketh to one that is a sleepe: when he hath tolde *11, 12, 13*  
his *14, 15*

*Of Wicked and Fuyll men.*

*his sale, he sayth, What is the matter?*

*Pro. 9, 6. Forsake your way ye foolyshe, and ye shall lyue: and walke in the way of vnderstanding.*

**OF WICKED AND  
EVIL MEN.**

*Esa. 57, 20.*

**T**HE Wicked are like the raging Sea that can not rest, whose waters cast vp myre and dyrt.

*Esa. 59, 7.*

Their feete runne to euyl, and they make haste to shed innocent blood: their thoughtes are wicked thoughtes; desolation and destruction is in their pathes.

*Ier. 5, 26.*

Among my people are founde wicked persons that lay wayte, as he that setteth snares: they haue made a pit to catch men.

*Psal. 36, 1, 3,  
4.*

Wickednesse sayth to the wicked man, euen in mine hart, that there is no feare of God before his eyes.

The wordes of his mouth are iniquitie and deceit: he hath left off to vnderstand, and to do good.

He imagineth mischief vpon his bed: he setteth him selfe vpon a way that is not good, and doth not abhor euyl.

*Iob. 24, 2, 3,*

Some remoue the land markes.

*4, 5, 6, 7, 8, 9,*

They leade away the Asse of the fatherles, and take the wydowes Oxe to pledge.

*12, 11.*

They make the poore to turne out of the way.

*Eccle. 9, 3.*

This is euyl among all that is done vnder the Sunne, that there is one condition to all: and also  
the



*Of Wicked and euill men.*

the hart of the sonnes of men is full of euill, and madnes is in their hartes whyles they lyue, and after that they goe to the dead.

The way of the wicked is as the darknes : they know not wherein they shall fall. *Pro. 4, 19.*

A wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, and bringeth him to the portion of the vngodly. *Eccles. 6, 4.*

As they regarde not to know God, euen so God delyuered them vp vnto a reprobate sence, to doe those thinges which were not conuenient. *Rom. 1, 28, 29, 30.*

Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceit, taking all thinges in the euill part, whisperers,

Backbyters, haters of God, doers of wrong, proude boasters, inuenters of euill thinges, disobedient to parentes, without vnderstanding, covenant breakers, without naturall affection, such as can neuer be appeased, mérciles,

**EXHORTATION.**

**E**nter not into the way of the Wicked : and walke not in the way of euill men. *Pro. 4, 14, 15 16, 17, 18.*

Auoyde it, and go not by it : turne from it, and passe by. For they can not sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

He that imagineth to doe euill, men shall call him the authour of wickednes. *Pro. 24, 8.*

*Of Wicked and euill Men.*

- Pro 3, 33.* The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.
- Psal. 5, 4.* Thou art not a God that lovesth wickednesse: neither shall euill dwell with thee.
- Psa. 7, 15, 16* He hath made a pit and digged it, and is falled into the pit that he made.  
His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.
- Eccle. 4, 20.* My Sonne, make much of Time, and eschew the thing that is euill.
- Eccle. 7, 1, 2.* Doe no euill, so shall no harme come vnto thee.  
Depart from the thing that is wicked, and sinne. &c.
- Eccle. 15, 11.* Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the thinges that he hateth.
- Eccle. 20, 17.* The fall of a Pauement is very sodayne: so shall the fall of the wicked come hastily.
- Eccle. 27, 26.* Whoso diggeth a pit shall fall therein: and he that layeth a stone in his neighbours way, shal stumble thereon: and he that layeth a snare for another, shalbe taken in it himselfe.  
He that worketh euill, shalbe wrapped in euill, and shal not know from whence they come vnto him.
- Rom. 12, 9, 21.* Abhor that which is euill, and cleaue vnto that which is good.  
Be not ouercome of euill: but overcome euill with goodnesse.

OF HARDE, STONIE,  
*and Stubborne hartes.*

**T**hey made their hartes as an adamant stone, *Zecha. 7, 12*  
least they shoulde heare the Law, and the  
wordes which the Lord of hostes sent in his  
spirit by the ministerie of the former Prophetes:  
therefore came there a great wrath from the Lord  
of hostes.

O Lord, are not thine eyes vpon the trueth: thou *Jer. 5, 3.*  
hast stricken them, but they haue not sorowed: thou  
hast consumed them, but they haue refused to re-  
ceiue correction: they haue made their faces har-  
der then a stone, and haue refused to returne.

Make the hart of this people fat, make their eares *Esa. 6, 10.*  
heauie, and shut their eyes least they see with their  
eyes, and heare with their eares, and vnderstande  
with their hartes, and conuert, and he heale them.

I know that thou art obstinate, and thy necke is *Esa. 48, 4.*  
an Iron sinew, and thy brow brasse.

I will harden *Pharaohs* hart, and multiply my *Exod. 7, 3, 4.*  
myracles and my wonders in the land of Egypt.

And *Pharaoh* shall not hearken vnto you, that I  
may lay myne hand vpon Egypt, and bring out  
mine armies, euen my people the children of Isra-  
el, out of the land of Egypt, by great iudgements.

It came of the Lord to harden their hartes that *Iosb. 11, 20.*  
they should come against Israel in battayle, to the  
intent that they should destroy them vtterly, and  
shew them no mercy, but that they should bring  
them



*Of Hard, Stony, and Stubborne hartes.*

them to naught, as the Lord God commaunded *Moses*.

*Deut. 29, 19* So that when he heareth the wordes of this curse, he blesse him selte in his hart, saying, I shall haue peace, although I walke accordyng to the stubbornnes of myne owne hart; thus addyng drunkennes to thirst.

*Pro 29, 1.* A man that hardeneth his necke when he is rebuked, shall sodaynely be destroyed, and can not be cured.

*Iob. 21, 14, 15* They say vnto God, Depart from vs, for we desire not the knowledge of thy wayes.

Who is the Almighty, that we shoulde serue him? and what profite should we haue, yf we should pray vnto him?

*Eccle. 3, 27, 28, 29.* A stubborne hart shall fare euyl at the last: and he that loueth danger, shall perish therein.

An hart that goeth two wayes, shall not prosper: and he that is froward of hart, shall stumble therein.

An obstinate hart shalbe laden with sorrowes, and the wicked man shall heape sinne vpon sinne.

*1. Sam. 16, 7.* The Lord sayd vnto *Samuel*, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth; for man looketh on the outward appearance, but the Lord beholdeth the hart.

*Rom. 9, 18.* He hath mercy on whom he will, and whom he will he hardeneth.

*Iohn. 12, 40.* He hath blinded their eyes, and hardened their  
*Mat. 13, 14.* hartes, that they should not see with their eyes, nor  
*Mark. 4, 12.* vnderstand with their hartes, and should be con-  
*Luk. 8, 10.* uerted  
*Aet. 28, 26.*

*Of Hard, Stonie, and Stubborne hartes.*

uerted, and I should heale them.

Ye stiffnecked and of vncircumcised hartes and *Act. 7, 51.*  
eares, ye haue alwayes resisted the holy Ghost: as  
your fathers did, so doe you.

## EXHORTATION.

**W**Herefore as the holy Ghost sayth, To day yf ye *Heb. 3, 7, 12,*  
will heare his voyce, harden not your hartes, as *13.*  
in the prouocation, according to the tentation in  
the Wildernesse.

Take heede brethren, least at any time there be in any  
of you an euill hart, and unfaythfull, to depart  
away from the lyuing God.

But exhort one another dayly, whyle it is called To  
day, least any of you be hardoned through the de-  
ceitfulnesse of sinne.

This day if ye heare his voyce, harden not your hartes. *Hib. 4, 7.*

A new hart will I giue you, and a new spirit will I *Ezec. 36, 26*  
put within you; and I will take away the stony hart  
out of your body, and I will giue you a hart of flesh.

And I will giue them one hart, and will put a new *Ezec. 11, 19.*  
spirit within their bowelles: and will take the stony  
hart out of their bodyes, and will giue them an hart  
of flesh.

And I will giue them one hart, and one way, that *Ier. 32, 39.*  
they may feare me for euer, for the wealth of them,  
and of their children after them.

Circumcise therefore the foreskin of your hart, and *Deut. 10, 16*  
harden your neckes no more.



OF THE WORKES OF DARKNES  
*and workes of the Flesh.*

*Gen. 6, 5.*

**T**HE Lord saw that the wickednesse of man was great in the earth:

*Gen. 8, 21.*

And all the imaginations of the thoughtes of his hart were onely euyl continually.

*Ephe. 4, 18, 19.*

Hauiug their cogitation darkened, and being strangers from the lyfe of God, through the ignorance that is in them, because of the hardnesse of their hart:

Which being past feeling, haue geuen them selues vnto wantonnesse, to worke all vncleannesse euen with greedines.

*Rom. 1, 21.*

Because that when they knew God, they glorified him not as God, neyther were thankfull; but became vaync in their imaginations, and their foolysh hart was full of darknesse.

*Mark. 7, 21, 22.*

For from within, euen out of the hart of man, proceede euyl thoughtes, adulteries, fornications, murthers, thestes, couetousnesse, wickednesse, deceit, vncleannesse, a wicked eye, backbyting, pride, foolyshnesse: All these euyl thinges come from within, and defyle a man.

*Gall. 5, 19, 20*

The workes of the Flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, herisies, enuie, murther, drunkennes, gluttonie, and such lyke, whereof I tell you before, as I also haue tolde you before,



*workes of the Flesh.*

fore, that they which do such thinges, shall not inherite the kingdome of God.

Many will say to me in that day, Lord, Lord, *Math. 7, 23.*  
haue not wee by thy name prophesied? and by thy name cast out deuyls? and by thy name done many great workes?

Then shall ye begin to say, We haue eaten and *Luk. 13, 26.*  
dronken in thy presence, and thou hast taught vs *27.*  
in our streetes.

But he shall say, I tell you, I knowe you not whence ye are: Depart from mee all ye workers of iniquitie.

Away from mee all ye workers of iniquitie: for *Psal. 6, 8.*  
the Lord hath heard the voyce of my weeping.

Then shall he say vnto them on the left hand, *Math. 25, 41*  
Depart from mee ye cursed, into euerlasting fire,  
which is prepared for the deuyl and his angels.

EXHORTATION.

**T**HE night is past, and the day is at hand: let vs *Rom. 13, 12.*  
therefore cast away the workes of darknesse, and let  
vs put on the armour of light.

And haue no felowshyp with the vnfruitfull workes *Ephe. 5, 11.*  
of darknes, but euen reprove them rather.

The grace of God, that bringeth saluation vnto all *Tit. 2, 11, 12*  
men, hath appeared,

And teacheth vs, that we should denie vngodlines,  
and worldly lustes; and that we should lyue soberly  
and righteously, in this present worlde.

Walke in the spirit, and ye shall not fulfill the lustes of *Gall. 5, 16.*

L

the

## Of workes of the Flesh.

in the flesh.

*Gal. 5, 22, 23.* The fruites of the spirit is love, ioy, peace, long suffering, gentlenesse, goodnesse, fayth, meekenesse, temperancie: against such there is no law.

For they that are Christes, have crucified the flesh with the affections.

If we lyue in the spirit, let vs also walke in the spirit.

*Math. 7, 13.* Enter in at the straight gate: for it is the wyde gate, and brode way that leadeth to destruction: and many there be which goe in thereat.

*Luk. 13, 24.* Strive to enter in at the straight gate: for many, I say, vnto you, will seeke to enter in, and shall not be able.

## FINIS.

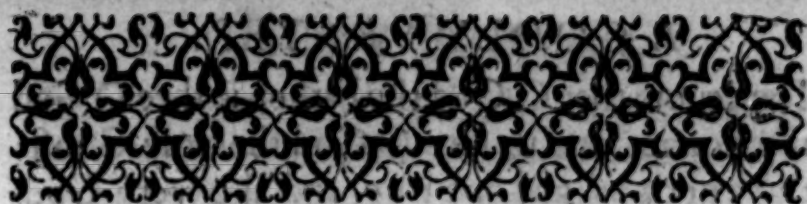
## EXHORTATION.

THE night is past, and the day is at hand: let us therefore cast away the workes of darkness, and let us put on the armour of light.


And because we fellowship with the sufferings of Christ, let us also fellowship with his death, that we may also fellowship with his glory.

For the grace of God, that bringeth salvation, is now manifested to all men.

Which is the grace of God, which is the grace of God, which is the grace of God.



# A GODLY PRAYER AND CONFESSION OF our Sinnes vnto God.

 **MOST** merciful Lord God,  
and my tender and deare Fa-  
ther, vouchsafe I hartely be-  
seech thee, to looke downe  
with thy fatherly eyes of pit-  
tie vpon mee a most vile and  
wretched sinner, which lie  
heere prostrate in hart before  
the seate of thy bottomlesse mercie: for I confesse  
I haue most greuously sinned against the throne  
of thy glory, and before thee (O Father) in so much  
as I am no more worthy to be called thy sonne:  
neuerthelesse, forasmuch as thou art the God and  
Father of all comfort, and desirest not the death of  
a sinner, but like a true Samaritan takest thought  
for my seely wounded soule: Make mee, I pray  
thee, by infunding thy precious oyle of comfort  
into my woundes: ioyfully to runne with the lost  
Sonne, vnto the lappe of thine euerlasting pittie:  
For loe, thou art my hope and trust, in whom I  
onely repose my selfe, hauing in thee full confi-  
dence, and stedfast sayth: and so I say, with a very  
true and saythfull hart, trusting only in thy mercie.



## A GODLY PRAYER.

I beleeue in thee O God the Father, in thee O God the Sonne, and in thee O God the holy Ghost; three persons, and one true, and also very Gods besides whom, I acknowledge none other God in heauen aboue, nor in the earth beneath: yea, and I poore miserable sinner doe accuse my selfe vnto thee deare Father, that I haue sore and greeuously offended thy Almighty goodnesse and maiestie, in the committing of mine abundant and manifold sinnes and wretchednesse, which exceede the number of the Sandes in the Sea, and haue not kept the least of thy most godly and blessed commaundementes, lyke as thy righteousnes may require and demaunde the same of me: which if thou (Lord) shouldest so require, there were no helpe or hope in me, but that I must needs perysh and be damned for euer. I confesse also, that I haue not honoured thee lyke my God, nor dread thee lyke my Lord; loued thee lyke my Father, nor trusted in thee lyke my creator and Sauour. Thy holy and dreadfull name (vnto whom all honour & glory of ductie belongeth) haue I vsed in vayne: I haue not sanctified the holy dayes with works which be acceptable vnto thee, nor in instructing my neighbour in vertue accordingly. I haue not honoured my Parentes, nor been obedient vnto them. The high powers & rulers (which take their authority of thee) I haue not been willingly obedient vnto. I haue not kept myne hart pure and cleane from manslaughter, theft, adulterie, enuie, malice, hatred, disdaynesfulnes, pride, couetousnes, drunkennes, gluttonie,

## A GODLY PRAYER. A

gluttonie, wantonnesse, backbiting, flander, falsehood, and false-witnes bearyng: but haue in my hart and minde wysshed and desired my neighbours goodes and thinges. I haue folowed the great Prince of this worlde Satan (which hath been a lyar euen from the begynnyng) in concupiscence of the flesh, in deceitfulnesse, in all kinde of euyll and wicked lyuing, in thought, worde, and deede, in dispayre, and also mysbeliefe: But in what manner soeuer that I haue offended, and sinned agaynst thy eternall Maiestie (for no man knoweth throughly his finnes, as the prophet witnesseth) whether it hath been by day or els by nyght: yea, euen from my chylldhood vnto this day, were it in wordes, workes, or thoughtes, secretly or openly: O most mercifull God, and heauenly Father, I am most sorie for it, euen from the bottom of my hart: yea, and my soule mourneth for very sorow within me (O most mercifull Father) that I am not a thousande tymes more sorryer then I am: Howbeit, in token of my great and vnfeigned repentance (though all hartes be knownen well ynough vnto thee) I do cry and call vnto thee for refuge in the bitternesse of my hart and soule, Lord God and Father, haue mercie: Lord God and Sonne, haue mercie: and Lord God holy Ghost, haue mercie. Spare mee, good Lord, of thine infinite mercie, both now and all the dayes of my life: and graunt mee of thine aboundant grace, so as I may change my sintull life, and put off the olde man with all his euyll

## A GODLY PRAYER.

concupiscence, and deceivable lustes; and that I may die vnto the worlde, and so goe foorth in a new life. Strengthen thou mee, O Lord, I humbly beseech thee, in a true, humble, lowly, and perfect hart, saythfully to loue, hope, and trust in thee. Giue my soule (most heavenly Father) the grace of thy holy spirit, to desire thee onely, in thee onely to reioyce, and repose my selfe: and that I may vtterly renounce and forsake the vanities and vaine affiance and delights of this worlde, so that thou mayest finde mee readie with the good Seruant in the midnight of my death, which shall sodaynely steale vpon mee like a theefe eare I be aware: Bee thou vnto mee at that time of neede (O Lord) a Tower of strength, a Pallace of refuge, and a defensible God; namely against the face of the scende, who like a roring Lyon, wilbe then most readie to deuoure me: and against desperation, which then wilbe busie to grieue and assaile mee. Graunt mee most mercifull Sauour, that when death shall shut vp the eyes of this my mortall body, yet that the eyes of my soule may still beholde and looke vpon thee with a liuely and perfect sayth; that when death hath taken away the vse of my tongue and outward senses, yet that my hart and soule may cry and say, vnto thee, O Lord into thy handes I giue and commit my soule. Lord Iesu receiue my spirit vnto thee: Fetch then againe, Lord God the Father, I humbly beseech thee, that which thy wisdom and puissant might hath shapen and fashioned: Fetch then

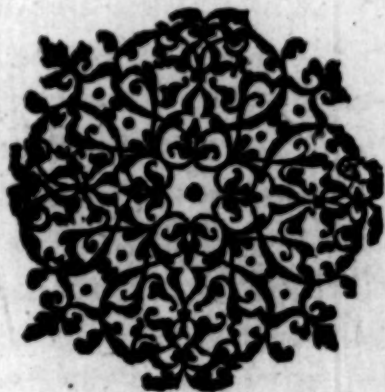


## A GODLY PRAYER.

then againe, Lord God the Sonne, that which thou  
hast so wisely and carefully gouerned, and bought  
with the deare price of thy most precious blood:  
Take then againe, thou Lord God holy Ghost,  
that which thou hast kept and preserued so lo-  
uingly in this region of sinne, and vale of miserie:  
Vnto whom(as of right and duetie belongeth) be  
all honour, power, prayse, and glory, for euer and  
euer, worlde without ende. Amen.

Despise not a man that turneth himselfe  
away from sinne, nor cast him  
not in the teeth withall; but  
remember that we are  
all worthy blame.

*Eccles. 8. 5.*



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